THE

EPISTLE TO THE EPHESIANS,

IN

GREEK AND ENGLISH,

WITH AN ANALYSIS AND EXEGETICAL COMMENTARY.

BY

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TO THE

Rev. Christian F. Crusé, D. D.,

WHOSE FUNDAMENTAL ACQUAINTANCE WITH THE SACRED SCRIPTURES, GENERAL ACADEMICAL AND THEOLOGICAL LEARNING, AND TRULY CHRISTIAN CHARACTER, HAVE SECURED THE HIGH REGARD OF ALL WHO ARE WELL ACQUAINTED WITH HIM,

This Volume,

IN TOKEN OF LONG CHERISHED ESTEEM,

IS

RESPECTFULLY INSCRIBED

BY HIS

AFFECTIONATE FRIEND AND BROTHER,

THE AUTHOR.

General Theological Seminary,
March, 1856.

CONTENTS.

SECTION V.

CHAP. IV. 1—16.

SECTION VI.

CHAP. IV. 17—VI. 29.

PREFACE.

It is not without considerable hesitation that I venture to publish this third volume of Commentary on St. Paul's Epistles. In preparing it, I have never felt more deeply the truth of a remark made to me forty years ago by an old and venerable friend, *νῦν ἐν τοῖς ἁγίοις*,* that "one seldom knows whether he really does understand a subject until he either teaches or writes upon it." The latter exercise especially requires him to have repeatedly revolved in his mind the various particulars of the whole topic, that they may lie before him clearly and definitely marked, theories, objections, difficulties, and solutions, making each its rightful and appropriate impression, so as to present the entire subject in its various ramifications, and also in its general completeness. How greatly the present volume fails in securing this result will, I fear, be too readily perceived by the biblical and classical reader. The author, however, will hope for the indulgence of competent scholars, who can make allowance for the imperfect instruction formerly attainable in our literary institutions in the higher departments of Greek grammar and linguistic usage, an accurate and profound acquaintance with which is often necessary, to enable the careful and conscientious expositor to decide positively on the necessary construction and meaning of a word or clause. Some of the best authors have been carefully examined, and the views given by them thoughtfully considered, although their guidance has not always been implicitly followed. The great and fundamental principle adopted was this: to make the inspired author of the Epistle and his authoritative compeers the leading directors to the truth. The later and more important writers consulted are mentioned either in the Introduction

* The Rev. Samuel B. Wylie, D.D., Professor of the Greek and Latin languages in the University of Pennsylvania.

or in the body of the work. Those in more common use and more generally known, such as Hammond, Whitby, Doddridge and other English divines of character and standing, it was not thought necessary particularly to specify.

Whether the church may regard my efforts to draw the attention of its reading and intelligent members to important portions of the New Testament as expedient or useful, it is not for me to say. One thing, however, is certain. Nothing can be better adapted to present a clear and extended view of Christian truth, and consequently to remove doctrinal misapprehensions and errors, than a careful study of the original Scriptures. The process is slow, but it is sure. If the body of theological students and younger clergy would devote their time and attention chiefly to the only divine rule of faith, and thus carry out the great Protestant principle of settling all disputed points of Christian divinity by an appeal to the inspired word of God, two most important consequences would ensue. First, many a darling opinion founded in early education, and cherished by growing attachment, would gradually be either abandoned or regarded with diminished interest; and secondly, a coincidence of opinion on important doctrines, would become more generally prevalent. Prepossessions and prejudices would be diminished, and the fundamental points of revealed truth be more correctly appreciated.

In preparing the following work, I have endeavored to keep in mind a suggestion made in a Review of the Commentary on the Romans, and therefore, with regard to certain points, I have gone somewhat more into detail. It is very probable that, in previous publications, I had fallen into the error of requiring too much attention from the reader, in reference to parallel texts, and to the development of suggested opinions. The motive was to condense as much as possible, and thus avoid the necessity of increasing the price of a work, as well as of making a *μέγα•κακόν* in the form of a *μέγα βιβλίον*. Nevertheless, no intelligent man will expect to profit by a critical commentary, without some careful attention and studious examination.

It is a matter of regret to the author, as it must also be a loss to his readers, that the book was actually in the press, before he knew of a work on the same subject, which has recently been published in England.* An examination of this, and also of the Commentary

* A critical and grammatical Commentary on St. Paul's Epistle to the Ephesians, by C. J. Ellicott, M. A., Rector of Pilton, Rutland, and late Fellow of St. John's College, Cambridge. London, 1854-55.

of the Rev. Professor Hodge, D.D., of Princeton, which will soon be issued, would doubtless have contributed greatly to the improvement of his own. As it is, however, he leaves it to the candid consideration of the biblical examiner and the intelligent Christian. Of one thing, at least, he is satisfied, that it is not possible carefully to study the Epistle to the Ephesians, without recognising and feeling the extraordinary character of the Gospel scheme of salvation, the energetic influence of divine truth, when rightly understood and appreciated, and the utter unimportance of every thing worldly, in comparison with that acquisition of Christian faith and love, which prepares the soul for the enjoyment "of the inheritance of the saints in light:" Col. i. 12.

The author ventures to express his belief, that the typographical execution of this volume will be found in general to be accurate. He gladly acknowledges his obligation to Mr. William Alexander Rich, a member of the middle class in the Seminary, who carefully revised the proof sheets, and corrected various errors which had escaped the less discerning notice of the writer.

INTRODUCTION.

St. Paul's first visit to Ephesus is recorded in Acts xviii. 19. He appears to have remained then in that city but a short time. An account of his second visit is given in xix. 1 et seq., and on this occasion his stay was protracted to more than two, and probably to nearly three years: Comp. xix. 10 with xx. 31. The Gospel spread rapidly among the Ephesians and in their vicinity, and the church at Ephesus soon became one of the most flourishing in Asia Minor.

The Epistle to the Ephesians has been made the subject of much learned and some useless discussion. To whom it was originally addressed—what inscription it bore, or whether indeed it bore any—whether it is the work of St. Paul, or some imitator of his thought and style, and an amplified copy of his letter to the Colossians—which of these two was written first, and other similar topics, have elicited much ingenuity and erudition. Every conceivable circumstance, however minute, which the Epistle itself, other letters of the Apostle contemporaneous or nearly so, and such accounts of his history as can be gleaned from the sacred records, could suggest, has been brought to bear on these and kindred topics. Generally these learned lucubrations, begun by indefatigable German investigators, and continued or copied from them by British divines, have left the matters in dispute pretty much in the same condition in which they were before the laborious enterprises were undertaken. The reader who wishes to examine in detail what has been said on both sides of the various controverted points, may find enough to gratify his curiosity in Davidson,* Eadie,† Olshausen,‡ Harless,§

* Introduction to the New Testament, by Samuel Davidson, D. D., LL. D. London, Bagster & Sons, 1849, 8vo., 3 vols.

† Commentary on the Greek text of the Epistle of Paul to the Ephesians, by John Eadie, D. D., LL.D. London and Glasgow, 1854, 8vo.

‡ Olshausen's Exposition of the Epistle to the Ephesians, in Clark's Foreign Theological Library, vol. xxi. Edinburg, 1851.

§ Commentar über der Brief Pauli an die Epheser, von Gottlieb Christoph Adolph Harless, Erlangen, 1834, 8vo.

Stier,* Conybeare and Howson,† and the other critics and essayists to whom these learned writers refer. Those who are not disposed to go into such a minute investigation, will perhaps be content with the following very general observations.

Some ancient copies of the Ephesians omitted in the first verse the words, "in Ephesus." Hence arose a very strained and extravagant interpretation of that verse, which is given by Basil the Great,‡ and is as follows: "Writing to the Ephesians as truly united by knowledge to him *who is*, he called them in a peculiar sense *those who are*, saying, 'To the saints *who are*, and the faithful in Christ Jesus.' For so those before us have transmitted it, and we have found it in the ancient copies." Davidson, whose translation I have adopted, examines the various views which different critics have given, and arrives at the conclusion, which is most probably the just one, that the words "at Ephesus," were wanting generally in the copies with which Basil was acquainted.—Jerome states that, while some gave the strained interpretation which is found in that Greek father, others read in their copies the words, "at Ephesus." Tertullian speaks of heretics, and particularizes Marcion, as supposing the Epistle to have been addressed to the Laodiceans, and not to the Ephesians. But he coincides with the general testimony of the church, that it was inscribed and sent to the Ephesians. The references to these authorities may be seen in the writers before mentioned.

Some of Conybeare's statements in reference to this subject are inaccurate, and ought not to be passed over without notice. He says: "Concerning the destination of the letter which is now entitled the Epistle to the Ephesians, the least disputable fact is, that it was not addressed to the church of Ephesus." This is undoubtedly too strong and general. Had he said that the Epistle was not exclusively intended for or addressed to that Church, the evidence which he afterwards adduces would sufficiently establish the remark. His internal proof, which has often been alleged by various writers, shall be subsequently examined, partly in this Introduction and partly in the Commentary on the passages of the Epistle referred to. The external is comprised chiefly within the statement of Basil

* Die Gemeinde in Christo Jesu, Auslegung des Briefes an die Epheser, von Rudolph Stier, Doctor der Theologie. Berlin, 1848. (In two vols., 8vo.)

† The Life and Epistles of St. Paul. By the Rev. W. J. Conybeare, M.A., and the Rev. J. S. Howson, M.A., 2 vols. 4to., London, 1853, and 2 vols. 8vo., New York, 1854.

‡ Cont. Eunomium, Lib. ii., Opera, Tom. ii. p. 57 D. Edit. Paris. 1618.

before noted, which he says is "confirmed by Jerome, Epiphanius, and Tertullian."

What Jerome says has been already stated, and needs no illustration. Of Epiphanius it is merely said that he "quotes Eph. iv. 5, 6, from Marcion's πρὸς Λαοδικέας." Tertullian's evidence is given as follows: He "accuses Marcion of *adding* the title, *to the Laodiceans*, but not of altering the salutation; whence it is clear that the manuscripts used by Tertullian did not contain the words *in Ephesus*." The passages on which this representation is founded are the following: "An epistle which we have inscribed to the Ephesians, but the heretics to the Laodiceans.—On the truth of the church indeed we have that epistle sent to the Ephesians, not to the Laodiceans; but Marcion took pleasure at some time to interpolate the title to it. But the titles are of no consequence, since the Apostle wrote to all."* The only word in these passages which may seem to favor the inference drawn from them is *interpolate.* The general tenor of Tertullian's language is very far from making it "clear." On the contrary, it is most probable that the Latin author supposed Marcion to have altered the text; and the use of the plural *titulis* rather intimates that more than one existed.

The learned writer then appeals to the Vatican manuscript which "does not contain the words 'in Ephesus' at all; and they are only added in its margin by a much later hand." Very great antiquity is certainly to be claimed for this manuscript, and Davidson assigns to it "an age beyond any other biblical manuscript known to exist."† But, even allowing such a claim, surely the authority of this one ancient manuscript cannot be thought to outweigh that of the many others which contain the reading.

The course of argument employed by Conybeare is evidently in favor of the theory on which Basil's exposition is founded, namely, that the Epistle was not inscribed to any particular Christian church. And the author proceeds to state that "these arguments have convinced the ablest of modern critics that it was not addressed to the Ephesians." He should have added *exclusively.* But chiefly on the external evidence of Marcion, with which the internal drawn from the Epistle is presumed to coincide, he maintains "the hypo-

* Epistola quam nos ad Ephesios præscriptam habemus, hæretici vero ad Laodicenos.—Ecclesiæ quidem veritate epistolam istam ad Ephesios habemus emissam, non ad Laodicenos; sed Marcion ei titulum aliquando interpolare gestiit. Nihil autem de titulis interest, cum ad omnes Apostolus scripserit. The reference to Tertullian's Treatise against Marcion, as given by Conybeare, is erroneous. Instead of ii. 17, it ought to be v. 11, 17. See the edition of Rigaltius. Paris, 1675. pp. 476 A. and 481 B.

† Biblical Criticism, vol. ii. p. 278. Boston, 1853.

thesis, that Laodicea was one at least of the churches to which this Epistle was addressed. And, consequently, as we know not the name of any other church to which it was written, that of Laodicea should be inserted in the place which the most ancient manuscripts leave vacant." If the last statement were correct, then the authority of the manuscripts would militate against the introduction of any name at all. The author, most probably, refers to the Vatican, and the other manuscripts of which Basil speaks. But such data will not justify so general a representation, and the language of Tertullian as above given, seems quite sufficient to overthrow the theory.

The conclusion from the facts as correctly stated, and from sound reasoning founded thereon, seems to be, that the words "in Ephesus" were undoubtedly wanting in some early copies, and found in others.

But another question arises of no less interest. Does this prove that the Epistle was not addressed to or intended for the Ephesians? The simple absence of the words would of course prove nothing of the sort. But the absence of salutations, and of notice of "all personal and individual relations," though St. Paul had been more than two years at Ephesus, has been appealed to in defence and confirmation of this theory.

It cannot be denied that such salutations and notices might reasonably be expected. Eadie indeed calls the argument "two-edged," supposing that the Apostle's acquaintances in that city were so numerous, that the mention of some by name would have been likely to give offence to others. This, it must be allowed, is possible. And, in any view, the absence of salutations cannot be regarded as at all decisive; because various circumstances, unknown to us, may naturally have occasioned such omissions. It is at the best a negative argument, and can have no positive force. It may assist us in forming a probable theory, supported on other data, but cannot of itself determine a doubtful point. The supposition, predicated on such texts as i. 15, iii. 2 et seq., that St. Paul speaks of having merely heard of the conversion of those whom he addresses, and therefore that he cannot refer to the Ephesian Christians, among whom he had so long lived and labored, is founded on a mistaken view of the passages. The fact that the Apostle usually inscribed his epistles to some particular church or individual, favors the theory that this Epistle also was inscribed to some church; and

most probably that of Ephesus, as the mass of ancient manuscripts and versions agrees in attesting.

In confirmation of this opinion, I cannot but direct the reader's attention to the remark of Ignatius in his letter to the Ephesians, sect. xii. After speaking of their having been initiated into the Christian mysteries along with the sanctified, martyred and blessed Paul, he adds: *Ὃς ἐν πάσῃ ἐπιστολῇ μνημονεύει ὑμῶν ἐν Χριστῷ Ἰησοῦ.* The simplest translation of this passage seems to be as follows: 'Who, in the whole Epistle, makes mention of you in Christ Jesus.' If the first clause be rendered, 'every epistle,' it will relate to the Apostle's letters in general; and then the remark becomes untrue. But if the other version be adopted, the reference must be to some epistle addressed to the Ephesians; and the general tenor of the one under consideration corresponds exactly with the statement of Ignatius, for St. Paul constantly speaks of the Ephesian converts, with other Christians, as in Christ Jesus. See particularly ii. 6, 10, 13, 21, 22. It is true that the most accurate translation would be, 'in every epistle.' But neither Ignatius nor the writers of the New Testament can properly be subjected to the strictly classical test. The other translation is undoubtedly allowable,* and it is the only one which gives a consistent and true meaning.

Still, allowing that our Epistle to the Ephesians was, as is in the highest degree probable, addressed to and intended for "the saints at Ephesus;" it is still worthy of consideration, whether the writer did not design also that it should be a circular, known, published, and read in other Christian churches of the same vicinity. This theory is altogether reasonable; and such a view may well be allowed without any alteration or omission of the inscription. Thus the second Epistle to the Corinthians was addressed to "all the saints in all Achaia," as well as to "the church of God at Corinth." And the first was certainly intended for the same body, although the inscription is limited to the Corinthian Christians. See 2 Cor. i. 1, and 1 Cor. i. 2. There is not much reason to think that different copies of the Ephesian letter were directed to different churches, or that blanks were left to be filled up by the messenger to whom the original had been intrusted. We have only to suppose, what is very natural, that a private direction was given him to send or take copies of it to such churches. Thus its general character, and the want of particular salutations and friendly ad-

* See the note on ii. 21, p. 82.

dresses, may readily be accounted for, especially as these may have been sent to the Ephesians orally by the same private conveyance. It is possible,* therefore, that "the epistle from Laodicea," which is mentioned in Col. iv. 16, may have been this very letter addressed to the Ephesians, and directed by St. Paul to be read in the church of Colosse. There is indeed no positive proof that it was; and many judicious and able critics and commentators reject the opinion as wholly without support. But, on such a theory, we avoid the unnecessary supposition, that an apostolical letter addressed to a whole Christian community is lost; which, from what we know of the care of the primitive church to retain and preserve all the inspired writings, is not probable. It has been objected to this view, that St. Paul would hardly direct the Epistle to the Colossians to be read to the Laodiceans, if they had been previously acquainted with that to the Ephesians; because this, though very similar, is much fuller, and the former could add but little to their Christian knowledge. But such an inference is unsound. As well might it be said that we need not hear in the church the Epistle to the Colossians, because that to the Ephesians may have been read some time before. The truth is, that the contents of the one confirm and establish those of the other. Besides, in some particulars the Colossians is more minute and definite than the Ephesians, and determines the particular kind and grade of error which it denounces, and of duty which it inculcates. And further, it is somewhat more polemic in its character than the Ephesians. This is rather the outbursting of a heart filled with deep impressions of the wonderful nature of the Gospel of Christ, and its practical efficiency; and in it the author forgets everything but the sublime and glorious character of the religion which had transformed him into a new man, given him new views, new experiences, new aspirations, new hopes, new expectations, new tendencies, in one word, a new nature. The other similar Epistle might tend to settle in the mind the truths and impressions which are inculcated and enforced in this.

What has just been said naturally leads to the statement that there exists an intimate connection between the two Epistles just referred to. The general train of thought is very similar, and it is exceedingly probable that both were written about the same time, namely, during the Apostle's imprisonment at Rome. That the one

* After writing the above, I find that Stier maintains the same view as "probable." Ubi sup. Einleitung, p. 11.

was in any degree derived or copied from the other, is no logical sequence from these circumstances, although certain critics have supposed it to be a necessary consequence. The similarity is satisfactorily accounted for by the fact, that the author, at the time of writing each, had his mind fully imbued with the general topics of both. It is difficult to say which was the earlier production of his pen. On this and some other litigated points it is not possible to arrive at certainty. The smaller may have been a condensation of the larger, and, on the other hand, this may have been an amplification of the other; or, each may have sprung independently from the prolific mind of its author. It is neither necessary nor useful to attempt to settle such nice points. Many critics give precedence, in point of time, to the Colossians; some feel confident of the truth of this theory; others are equally so of the opposite, and among these is the learned and careful examiner and interpreter, Stier.*

Here it may be proper to devote a few words to the cold theory, founded on unsupported assumptions, of De Wette.†

Although the genuineness of St. Paul's Epistle to the Ephesians is attested by all Christian antiquity, and therefore the external evidence in its favor is incontrovertible, and sustains that which is drawn from its internal character; yet this learned German critic has, with remarkable ingenuity at least, though not with praiseworthy candor, endeavored to lessen the authority of this production, by urging a multiplicity of difficulties and surmises, which are evidently founded on his own subjective prepossessions. He supposes some plagiarist to have availed himself of the smaller epistle to the Colossians from which to produce the more verbose composition to the Ephesians. He characterizes the latter as abounding in words and poor in sentiment. But the very contrary is true. It is the fulness of ideas which produces the exuberance of expression; and the rapidity of the Apostle's flow of thought hurries him on to connect one clause with another, without waiting to arrange his construction according to the accuracy required by nice grammatical and rhetorical form. This is especially true of the first chapter, and the beginnings of the second and third. And it proves that the Epistle can not be an amplification of a smaller letter. A

* Einleitung, pp. 12, 13.

† Kurze Erklärung der Briefe an die Colosser, an Philemon, an die Ephesier und Philipper, in his Kurzgefasstes exegetisches Handbuch zum Neuen Testament. Second improved edition, Leipzig, 1847, vol. ii., Part iv., pp. 88–92.

careful consideration of these minute details shows conclusively that the rapidity of thought and hasty notation of sentiment mark an original composition; and, moreover, that the author has been carried away by an impulse and a feeling which naturally arise from an overwhelming impression of the vastness of the topics which absorb his attention. If the reader desires to see the objections of De Wette stated in detail, and satisfactorily refuted, he may find both in the works before enumerated, especially those of Davidson and Eadie.

The Epistle to the Ephesians, like those to the Colossians, Philemon, and probably the Philippians, was written during St. Paul's imprisonment. Whether this was his confinement at Rome, or that at Cæsarea, mentioned in Acts xxiii. 23—xxvi. 32, is not positively certain. But most critics and commentators agree that it was composed while he was at Rome; and this opinion accords best with all the circumstances of the case. See Davidson, pp. 361 et seq., Olshausen, pp. 122 et seq., and Eadie, pp. xxxvii., xxxviii. The date is probably about the year 62.

The contents of this Epistle are exhibited in the analysis which precedes the Commentary. It may be sufficient in this introduction to say, that in the earlier chapters the Apostle displays the true nature of the Gospel as the most glorious religion ever communicated to man, vastly transcending any previously revealed system, and infinitely superior to all systems of human philosophy. It transforms the whole moral character of those who embrace it, and unites angels and men in one holy community under Christ, the supreme magistrate. He represents this view of Christianity, not in a polemic form, but in a manner prompted by deep feeling and experience of its character, and due appreciation of its peculiar excellence. There is no book of the New Testament, unless it be the Gospel of St. John, that enters so deeply into the inward experimental nature of Christianity in its spiritual influence on the soul of a true believer, as this Epistle. It is inconceivable how any one who takes such a view of it as that of De Wette just noted, can have rightly appreciated its character and bearing. It represents, with an exuberance of feeling which nothing but personal experience could prompt, the miserable and ruined condition of fallen man, and the perfect redemption procured for him by Christ. In the latter chapters the Apostle urges the various moral and religious duties of the respective human relations, as essentially connected with a system of faith so holy and spiritual in its nature.

Tables, exhibiting the parallel portions both in language and sentiment of the Ephesians and Colossians, are given by several commentators and authors of introductions, and the careful student of these epistles will find them exceedingly useful. The following is taken, with some very slight modifications, from the work of Dr. Davidson already referred to, vol. ii. p. 344.

Eph.	Col.
Eph. i. 7	Col. i. 14.
" 10	" 20.
" 15–17	" 3, 4.
" 18	" 27.
" 21	" 16.
" 22	" 18.
ii. 1, 12	" 21.
" 5	ii. 13.
" 15	" 14.
" 16	i. 20.
iii. 1	" 24.
" 2	" 25.
" 3	" 26.
" 7	" 23, 25.
" 8, et seq	" 27.
iv. 1	" 10.
" 2	iii. 12, et seq.
" 3	" 14, et seq.
Eph. iv. 15, et seq	Col. ii. 19.
" 17, et seq	iii. 5, et seq.
" 32	" 12, et seq.
v. 3	" 5.
" 4	" 8.
" 5	" 5.
" 6	" 6.
" 15	iv. 5.
" 19, et seq	iii. 16, et seq.
" 22	" 18.
" 25	" 19.
vi. 1	" 20.
" 4	" 21.
" 5, et seq	" 22, et seq.
" 9	iv. 1.
" 18, et seq	" 2, et seq
" 21, et seq	" 7, et seq.

ANALYSIS

OF THE

EPISTLE TO THE EPHESIANS.

SECTION I.

CHAP. I. 1–14.

SKETCH OF GOD'S PURPOSE AND COURSE OF ACTION IN REFERENCE TO OUR SALVATION, IN ACCORDANCE WITH WHICH INTENTION AND PROCEDURE SPIRITUAL BLESSINGS ARE CONVEYED TO US.

THIS first section presents the following points: God's eternal design to choose us as his adopted children in Christ—the redemption and forgiveness of sins which are procured through his death—revelation of an intended general union in Christ—realization of that eternal design by means of our calling and reception of the enjoyment of saving blessings—and the reversion of the future inheritance pledged by the Spirit to the faithful.

After an invocation of benediction on the holy community of the Ephesian church, the Apostle pours out his thanks to God as the author of all our Christian blessings here and hereafter. These blessings are bestowed in accordance with his eternal choice of us to be in connection with Christ; a choice which was designed to procure and advance our holiness; which resulted from a predetermination, originating in his love, that he would adopt us as his children, such being his good pleasure; and whence springs the praise of that glorious display of mercy, in consequence of which we have been received into the divine favor, being united with that "beloved Son of God in whom" he had declared himself to be "well pleased": 1–6. It is through the atonement effected by his death that we obtain pardon, which is granted to us through the abundant goodness and favor which God has so bountifully bestowed on us in religious wisdom and understanding: 7, 8. He hath communicated to us his will which heretofore has been unknown; that benevolent purpose of his, to unite together in

progressive ages angels and redeemed men under Christ their head. In this holy body we also have obtained an inheritance, a glorious possession, which is to be enjoyed principally in heaven, having been predetermined thereto by him who doth all things according to the counsel which his own will prompts, that is, as he pleases, which is, of course, with infinite wisdom: 9–11. It is intended, therefore, that we, Jewish converts, who first believed and consequently placed our hopes in the Messiah, should praise his glory; and ye also, Gentile converts, who heard and believed the Gospel, and to whom was given that promised Spirit who is the earnest, securing to us God's favor, and future glory, to be fully and ultimately granted, when, at the general resurrection, the body being delivered from corruption and united with the soul, the people of God redeemed by Christ, shall be for ever liberated from the consequences of sin, and received into the joy of their Lord: 12–14.

SECTION II.

CHAP. I. 15—II. 10.

PRAYER FOR THE EPHESIAN CONVERTS—THE LEADING TRUTHS OF CHRISTIAN FAITH, ESPECIALLY THOSE CONNECTED WITH THE REDEMPTION EFFECTED BY CHRIST.

THE Apostle, having briefly developed the plan of salvation devised by eternal wisdom, accomplished through Christ, and made efficacious to men redeemed and adopted as God's children, of whom the Ephesian church was a portion, now proceeds to show his affection for his beloved converts, and the deep interest which he feels in their present and future spiritual welfare. He tells them that, in consequence of the magnitude and excellence of the blessings just enumerated, and from the information received by him of the Christian fidelity of those whom he addresses, and their consequent love to all the holy ones who belong to Christ, he gives thanks continually on their account. He prays that God may grant them, by his Holy Spirit, true wisdom and religious understanding, so that they may know and rightly appreciate the blessings which constitute the object of Christian hope, the abundance and superiority of glory which God hath in part given and principally reserved for the saints; that they may know also how great is that divine power which is exercised towards believers, which accords with that almighty influence which God exerted when he raised Christ from the dead, and placed him at his own right hand in heaven itself, in the position of the highest honor, far above every dignity, earthly or celestial, in this world and in that which is to come, thus subjecting all things to his control, and granting him, in this elevated condi-

tion, to be glorified head to his church, which, being intimately united to him, is described as his body, filled with all necessary gifts and grace by God himself, who, being everywhere, fills all beings, or all its members, with all things necessary to their happiness: 15–23. The author goes on in close connection with what precedes: God hath not only effected the resurrection and elevation of Christ, but you also—who once were in a state of wretched sinfulness, living in accordance with the suggestions of Satan as the unconverted still do, with whom formerly both Jewish and Gentile Christians acted in compliance with carnal inclination, and were naturally obnoxious to God's righteous indignation—rather let me say the all-merciful God, actuated by his great love towards us when we were in this sinful condition, hath given us life along with Christ, (for it is by divine favor that we are saved,) hath raised us with him to a holy and glorious condition, and, united with Christ, hath even joined us with him in a state of heavenly honor; that, in all subsequent periods, the abundance and excellence of God's favor to us through Christ might be shown: ii. 1–7. All these blessings are attributable to the divine kindness, for our salvation is the result of unmerited favor, and is granted to us on the condition of faith. It is God's free gift, not of human origin or procurement, in order that no one should boast of himself. Our whole Christian condition, comprising its blessings and its inwrought holy character, is the result of God's operation. He hath formed us anew in Christ Jesus to live a holy life, for which he hath before made all necessary preparations: 8–10.

SECTION III.

Chap. II. 11–22.

THE HEATHEN AND CHRISTIAN CONDITIONS CONTRASTED. JEWS AND GENTILES UNITED, AND BOTH RECONCILED TO GOD THROUGH CHRIST. THE CHURCH DESCRIBED UNDER THE FIGURE OF A SPIRITUAL AND CONSTANTLY INCREASING TEMPLE.

The author now reminds the Gentile converts in particular of their great obligations to Christ. You were formerly uncircumcised Heathens, as the Jews contemptuously called you, although in general their own circumcision was merely outward, and they did not cultivate the internal change of character which it symbolized. Gentiles as you then were, you had no connection with Christ; you had no claim to the blessings pledged by covenant to the true Israelites; you had no well founded hope of happiness, and were living in the present sinful world without a knowledge of the will of God, without ascribing to him due reverence, and without any

real consolation arising from trustful dependence on him. Such was your heathen condition: 11, 12. But now, converted to the Gospel and brought into union with Christ, you, who formerly were morally and religiously at a distance from God, have been brought near by virtue of the atonement of Christ consummated by his death: 13. For he, whose nature and character are peace and love, is the author of that happy and peaceful condition into which we are brought by the Gospel, who hath united Jews and Gentiles together, having, by his atonement, put an end to the ritual law with its ordinances, which, like a separating wall or hedge, formed an impassable barrier between the two parties, and became a perpetual source of mutual hatred. Thus he hath brought together the long belligerent powers in a state of peaceful concord, and hath formed them into one new man, as it were, actuated in loving harmony by one will: 14, 15. All these things he hath done in order, by his sufferings on the cross, to reconcile to God Jews and Gentiles united together in himself, having, by means of those sufferings, destroyed that state of hostility: 16. Thus hath he come, originally in his own person, and subsequently by his agents, the ministers of his church, publicly proclaiming the good tidings of peace and happiness to Gentiles and Jews, both of whom have through him, by one and the same Spirit, access to God: 17, 18. Hence it follows, that Gentile converts are no longer strangers in God's commonwealth, and merely sojourners for a limited time in his family; but they have become incorporated citizens with the old rightful inhabitants, and members of God's household: 19. Then, changing his figure from a family to a building, the Apostle proceeds to describe them as raised up on the foundation of the apostles and prophets. He represents the divinely commissioned apostles and the divinely inspired teachers of the Christian revelation, figuratively, as the foundation of the Christian divine temple, the first laid, the principal, the corner stone thereof, being Jesus Christ. This whole figurative edifice, in proper compact form and structure, gradually advances and shall advance, until, in original and continued union with the Lord Jesus, its corner stone, it becomes a complete and holy temple spiritually consecrated to God. And of this temple the Apostle declares that the Ephesian church, to whom he is writing, is also a portion: 20–22.

SECTION IV.

Chap. III.

THE APOSTLE IN PRISON, AFTER REFERRING TO HIS MINISTERIAL COMMISSION TO PROMULGE THE GOSPEL, PRAYS FOR THE GROWTH OF CHRISTIAN LIFE IN HIS READERS, CONCLUDING WITH A DOXOLOGY.

With a view to the blessings just enumerated, which Christ had procured for his church, St. Paul, who had been persecuted and imprisoned for his efforts in behalf of the Gentiles, makes an earnest and solemn supplication for those whom he addresses: 1, 14. But before specifying the main points of his prayer, he refers his readers to that divine arrangement, whereby the system of the Gospel heretofore concealed had been communicated by revelation to him and his apostolic and inspired brethren: 2–5. He speaks of the calling of the Gentiles to equal spiritual privileges with the Jews, and, in terms of characteristic humility, of himself as commissioned to make known this plan which had been arranged by God, and had lain hidden in him from eternity: 6–9. Now it is brought clearly to light, in order that, by means of the church on earth, the highest of angelic powers might become acquainted with God's extraordinary wisdom, in accordance with that eternal purpose of his which he accomplished in and through the person of Christ, in union with whom the true Christian by faith acquires confidence in approaching God. He prays, therefore, that with patience and fortitude he may sustain those afflictions for his converted brethren which he was called on to endure, and which tended to their improvement and ultimate happiness: 10–13. The Apostle now supplicates the Father of Christ, him from whom every family or community united under one head, whether in heaven or earth, derives its name and character, to grant them, according to his overflowing excellence, to be strengthened by powerful influence communicated to their souls by his Spirit; that by means of faith, Christ may habitually operate and rule in their hearts; that, being firmly established in Christian love, they may, with all true Christians, be able to apprehend the immensity, and to know in a suitable degree the love of Christ, which transcends all ordinary knowledge; and that they may be abundantly replenished with spiritual favors in a measure corresponding to the infinity of the divine perfections: 14–19. The Section concludes with an ascription of praise to that omnipotent being, whose ability extends beyond all human comprehension, and acts according to the power which operates in us. To him be glory in the Church through Christ, to all eternity. Amen: 20, 21.

SECTION V.

CHAP. IV. 1-16.

EXHORTATION TO CHRISTIAN CHARACTER, FOUNDED ON CHRISTIAN MOTIVES TO UNITY.

THE imprisoned Apostle now begins to exhort his beloved converts to live in accordance with their Christian condition, cultivating the meek and humble graces, and striving earnestly to maintain that peaceful and happy unity of views, feeling, and character to which the sacred influences of the Spirit naturally lead: 1–3. He urges this on the ground that every part and principle of the Christian system tends to this result. The church is one compact body—its all pervading Spirit is one, as is also the hope which its spiritual condition imparts. It has also the same Head and Saviour, the same faith, the same one only baptism. One and the same God also presides over it, who is the universal Father, supreme, penetrating and diffusing his influence through and among all the members of his church: 4–6. Divine favor is communicated to each Christian according to the measure which Christ, the donor, shall in each case determine to be best. And this is intended by the Psalmist when, in celebrating the triumphs of David, he celebrates also the celestial triumphs of David's Lord, announces his ascension to heaven, his glorious supremacy over all his enemies, and his largess of abundant gifts to mankind. His ascension implies also his previous descent, in his incarnate condition, to the extreme humiliation to which death has reduced human nature. He who submitted to this voluntary humiliation, has been infinitely elevated, in order that, as Lord of the universe, he might fill all the members of his church with his blessing. Consequently he hath presented to this spiritual community various ranks and characters of his own authorised ambassadors and ministering agents, for the establishment and gradual perfection of his church, to labor therein, until the whole body of the faithful shall reach full maturity in Christian faith and knowledge. This he hath done in order that we, who are Christ's, may not be in the imperfect condition of children, unsteady and liable to be betrayed by artful plotters of cunning deceit: on the contrary, that living the life of true and sincerely loving disciples, we may in all respects advance towards Christ, our Head, from whom the whole Christian body, fitly joined and closely united together by every associating particle and atom which may aid in supplying nutriment to the system, according to the internal energy which influences each individual member, increaseth so as to grow and become strong in Christian love: 8–16.

SECTION VI.

CHAP. IV. 17—VI. 29.

IN THIS SECTION THE APOSTLE URGES THE CHRISTIAN CONVERTS WHOM HE ADDRESSES TO THE VARIOUS DUTIES OF THE CHRISTIAN LIFE, IN DIRECT OPPOSITION TO NATURAL AND SINFUL CARNALITY.

THE whole Section may be subdivided as follows.

I. Converts are earnestly exhorted not to live like Heathens, whose spiritual condition is that of ignorance and deep depravity, but like those who have been instructed in the transforming nature of the religion of Christ, so as to aim at and acquire that holy divine image of God, in which man was originally created: 17–24.

II. Now follows a specification of some of the particulars which are implied in the foregoing admonition, accompanied by suitable exhortations and representations: 25—v. 21.

III. To the above succeed direct and appropriate addresses to wives, husbands, children, servants and masters, stating their respective duties, and in part their rights: 22—vi. 9.

IV. The Epistle then exhorts to Christian effort against all opposing forces, effort directed under the protection and by the assistance of those spiritual defences and powers which the Gospel provides for the protection and aid of its votaries. The Apostle requests the prayers of his Christian brethren for the church in general, and for himself in particular, that he may be enabled rightly to proclaim the Gospel. A Christian salutation and blessing form the conclusion: 10–24.

COMMENTARY

ON THE

EPISTLE TO THE EPHESIANS.

SECTION I.

CHAP. I. 1—14.

SKETCH OF GOD'S PURPOSE AND COURSE OF ACTION IN REFERENCE TO OUR SALVATION, IN ACCORDANCE WITH WHICH INTENTION AND PROCEDURE SPIRITUAL BLESSINGS ARE CONVEYED TO US.

I. Παῦλος, ἀπόστολος Ἰησοῦ Χριστοῦ διὰ θελήματος θεοῦ, τοῖς ἁγίοις τοῖς οὖσιν ἐν Ἐφέσῳ καὶ πιστοῖς ἐν Χριστῷ Ἰησοῦ· 2 Χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.

3 Εὐλογητὸς ὁ θεὸς καὶ πατὴρ

I. PAUL, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus: 2 Grace *be* to you, and peace, from God our Father, and *from* the Lord Jesus Christ.

3 Blessed *be* the God and Father of our Lord Jesus Christ, who hath

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1. "SAINTS and faithful:" These appellations designate true Christians as devoted to God and consequently holy, (see note on Heb. ii. 11,) and as believers true to the profession which they have avowed. They characterize the Christian community as such. On the next words, see the Introduction.

2. Some commentators connect the last clause with the preceding word by the copulative, and translate, "from God the Father of us and of the Lord Jesus Christ." But the genitives are all governed by the preposition, and God and Christ are each represented as the source of "grace and peace." See the inscriptions in other epistles of St. Paul, and the note on Rom. i. 7.

3. This verse is the commencement of a series of declarations which does not terminate until the end of the fourteenth verse. The Apostle be-

blessed us with all spiritual blessings in heavenly *places* in Christ,

τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ εὐλογήσας ἡμᾶς ἐν πάσῃ εὐλο-

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gins with an ascription of praise to God for the vast and abundant blessings which he hath dispensed to his people. Thus he is led to refer to the eternal choice of them, and to connect with this topic others closely allied to or naturally flowing from it. So great are the ardor and rapidity of his mental energies, that one idea follows another without intermission. The succession is not marked by ordinary interpunction, so that the whole sentence consists of a concatenation of clauses, each of which contains a thought of deepest interest and significance.

"Blessed" precedes the term "God," according to invariable usage. See the note on Rom. ix. 5, pp. 162, 163. "Εὐλογητός in the New Testament is applied only to God. His is perpetual and unchanging blessedness. Εὐλογημένος is used of such as are blessed of God, and on whom blessing is invoked from him: Matt. xxi. 9, Luke i. 28." Eadie in loc. The first words may be translated, 'blessed be God even the Father,' or, as in the authorised version, "blessed be the God and Father." The latter view accords best with St. Paul's usage. It is supported by ver. 17, "that the God of our Lord Jesus Christ," and also by Rom. xv. 6, "the God and Father." See also 2 Cor. i. 3, xi. 31, and Col. i. 3, and compare Matt. xxvii. 46, and John xx. 17, where our Lord applies to his Father the expression, "my God." God is called his God, not only because Christ was commissioned and sent by him as his Apostle on earth, gave testimony to the truth both by doctrine and works, and again ascended where he was before and returned to the bosom of his Father; but also because as Messiah, the agent and servant of the Most High, he recognises him as his God, expresses his trust in him, and makes his prayers to him. See Heb. ii. 13, v. 7, John xvii. Harless affirms that if such were St. Paul's meaning, he must have placed the particle *τε* before *καί*. But although this would have made the expression more definite, it is not at all necessary, as some of the preceding references, and the frequent use of the article as qualifying more nouns than one, plainly show. Εὐλογέω, like the corresponding Hebrew בֵּרֵךְ, means, to wish good to, to impart a gift or blessing, and to return thanks for something conferred: Stier.

"Every spiritual blessing:" This marks the fulness and excellence of the benefits dispensed through the Gospel, and perhaps may be in contradistinction to the limited degree of them under the law.—'Επουρανίοις· "heavenly:" Some connect this word with *εὐλογήσας* which precedes, so as to give the meaning, 'God in heaven hath blessed us.' But such a construction is not allowable, and the sense thus obtained is frigid. Others understand, 'good things.' Thus Luther: Gütern; Wiclif, Tyndale, Cranmer and the Genevan, add "things." The Rheims translates, "in celestials."

γίᾳ πνευματικῇ ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ, 4 καθὼς ἐξελέξατο ἡμᾶς ἐν αὐτῷ πρὸ καταβολῆς κόσμου, εἶναι ἡμᾶς ἁγίους καὶ ἀμώμους κατενώπιον αὐτοῦ· ἐν

4 according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him; in love

But this idea is conveyed in the phrase "every spiritual blessing," and would be a tautology. Besides, in the other four instances of the use of this adjective in this Epistle, it is necessary to supply the word "places." See ver. 20, ii. 6, iii. 10, vi. 12. The term is equivalent to heaven, as the Syriac here translates it. Stier supposes the Apostle to have preferred the adjective to the more usually employed noun, in reference to the Old Testament designation of blessings granted to the Hebrews as inheritances in the land of Canaan, implying localities. The blessings conferred upon the true Christian are in the heavenly country, which for and in him has come down to earth. The reason is not very satisfactory, nor the representation quite clear. The meaning may be the same, whether the adjective or the noun be employed to convey it. The Christian's heavenly happiness is represented in the New Testament as already begun in him; consequently, in a limited extent, he may be said to be already in heaven, and heaven, meaning its bliss, to be in him. Thus we read that "he hath everlasting life," that he is already raised from the dead and glorified. See John iii. 36, Eph. ii. 6, Col. ii. 12, iii. 1, Rom. viii. 30. His connection with the mystical church on earth implies also a connection with the glorified church in heaven, and the same blessings, though varying in degree, characterize each.

"In Christ:" The ἐν is not to be rendered *by* or *through*. It expresses the Christian's union with his Lord and Head, as is plainly its meaning in vs. 4, 6, 7, 10, 11. God's spiritual blessings are given to men, not in themselves as children of fallen Adam, but as being regarded in, that is, united to Christ. The being "in heavenly places," in a heavenly condition, and "in Christ," are equivalent.

"Us:" The pronoun here, and in the immediately subsequent verses until the twelfth, relates to the same body. It is not to be limited to the author and those for whom he intends his Epistle, as what is affirmed is equally true of others. Neither can it be restricted to Hebrew converts before chosen by God to Jewish privileges; for the choice and predetermination evidently relate to the blessings of Messiah's kingdom as developed in the Gospel, and in vs. 12 and 13, Jewish and Gentile converts are contrasted. The Apostle connects himself with true Christians in general, and makes his statements in relation to the whole body. The same remark applies to Rom. viii. 26–30, where see the notes.

4. "According as:" The blessings conferred are in accordance with the

5	having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good	ἀγάπῃ προορίσας ἡμᾶς εἰς υἱο-θεσίαν διὰ Ἰησοῦ Χριστοῦ εἰς αὐτόν, κατὰ τὴν εὐδοκίαν τοῦ	5

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divine choice.—"Chosen:" See the note on Rom. viii. 33, p. 155.—"In him:" In making his choice, God regards all who are comprehended within it as in Christ, united with him who is most especially his "chosen one:" Isa. xlii. 1.—"Before the foundation of the world:" That is, from eternity. Comp. iii. 11, Rom. xvi. 25, 2 Tim. i. 9.

"That we should be holy and without blame before him:" This indicates the intention which prompted the divine choice, namely, to promote our holiness. This is its purpose, the object which the choice had in view. The motive in which it originated is developed in the next clause. The words express sanctification. "God hath called us unto holiness:" 1 Thess. iv. 7.

"In love:" Some have connected this phrase with the verb "chosen" at the beginning of the verse; but the wide separation of the two expressions makes such a construction unnatural. If, according to the usual punctuation, the words be joined to those immediately preceding, the whole clause will very happily characterize "love as the consummation of Christian virtue:" Eadie. But it is preferable to connect them with what follows, as in iii. 17, 18. This is done by the Syriac version, and some of the best of the ancient commentators. Thus Chrysostom: Ἐν ἀγάπῃ, φησί, προορίσας ἡμᾶς.* Œcumenius in loc.: "Whence was he moved to this? From love alone;" ἐξ ἀγάπης μόνης.† Theodoret: "And he foreknew us and loved (ἠγάπησε,) and predetermined our calling," &c.‡ Theophylact also gives the same view;§ and Jerome: "In charitate prædestinans nos in adoptionem," &c.‖ The view of these fathers is followed in several modern commentaries. This arrangement represents God's love as the motive of our predestination and election, which corresponds with the expressions immediately following, "the good pleasure of his will, the riches of his grace," and also with the general instruction of Scripture on this topic. See the note on Rom. viii. 29, p. 151, and compare 1 John iii. 1, "Behold what manner of *love* the Father hath bestowed upon us that we should be called *the sons of God.*" Observe too that *adoption to sonship* is the condition to which God is here said to have predestined us.

5. "Through love having predestinated us," &c.: That is, our admission into the family of God as his dear children has its source in divine love, which prompted the pre-determination, and it is effected by what Christ has done for us. "Υἱοθεσία-θετὸν υἱὸν ποιεῖσθαι—conveys the idea of

* Hom. 1 ad Eph., Opera, Edit. Bened. Paris. 1734, tom. xi., p. 5.

† Edit. Paris. 1631, tom. ii., p. 2.

‡ Opera, Paris. 1642, tom. iii., p. 293.

§ Opera, Venet. 1755, tom. ii., p. 370.

‖ Opera, Paris. 1706, tom. iv., col. 326.

6 θελήματος αὐτοῦ, εἰς ἔπαινον δόξης τῆς χάριτος αὐτοῦ, ἐν ᾗ ἐχαρίτωσεν ἡμᾶς ἐν τῷ ἠγαπη- | pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the 6

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sonship acquired by adoption:" Eadie. The preposition in προορίσας implies that the determination was formed in eternity, or, as it is said in the preceding verse, "before the foundation of the world."—Εἰς αὐτόν· Some ancient authorities and modern editions read αὐτόν. De Wette translates "for him," stating the exposition which refers it to God "for whom all things are, (Rom. xi. 36, 1 Cor. viii. 6,) in whom lies the design of the whole work of redemption." Still, in accordance with his view of the same expression in Col. i. 20, he seems to prefer explaining it of Christ, "the first born of God's children." But it is most natural to understand it of God, and to translate either 'in respect to' or 'to him' or 'himself;' meaning that we should be his own children. Thus God will be represented as the father of his redeemed ones, of whom Christ is "the first-born among many brethren:" Rom. viii. 29. Our adoption is in reference to God himself, into his family.—"According to the good pleasure of his will," κατὰ τὴν εὐδοκίαν τοῦ θελήματος αὐτοῦ. The pronoun may qualify either of the nouns, but in the parallel clause in verse 9, it evidently qualifies "good pleasure." If it be taken in the same construction here, the sense will be as follows: 'according to that benignity of his which prompted, originated, and produced this will.' This thought corresponds with that denoted by the introductory phrase, 'through love,' and shows that the cause of our being predetermined and chosen lay not in ourselves or in God's need, as is generally the case in adoption as practised among men, but solely in the divine benevolence.

6. "To the praise of the glory of his grace:" Some have regarded the latter clause as Hebraistic for 'his glorious (powerful) grace,' or, 'his gracious glory (power.)' In the next verse we have the word "grace," and in verses 12, 14, "glory" alone. In the two latter instances, however, the form of expression and the general thought are the same as here; from which it seems probable that the leading idea is conveyed by the term glory or power. Hence it would follow that God's glory rather than his grace, is what is here said to be praised. Eadie, who regards the glory as "one special element of the grace," understands thereby "its fulness," extending to all classes of sinners, and granting its favors even to the most abandoned; its "freeness," being offered to all mankind without exception; and its "condescension," being given to the vilest and most unworthy.

"Wherein:" ἐν ᾗ· Or ἧς, as some ancient authorities have it. The external evidence is rather in favor of the former reading, but the meaning will not be affected whichever be preferred. The pronoun may qualify

7	beloved: In whom we have redemption through his blood, the forgiveness of sins, according to the	μένῳ, ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ, τὴν ἄφεσιν τῶν παραπτωμάτων, κατὰ	7
8	riches of his grace, wherein he	τὸν πλοῦτον τῆς χάριτος αὐτοῦ,	

glory or grace, although the Apostle's manner of adapting the verb to the noun makes the latter construction the more probable.—Ἐχαρίτωσεν ἡμᾶς. According to Greek usage, verbs in *οω* express the being endowed with or acted on by the thing denoted by the noun from which they are formed.* Thus the phrase may be rendered, as in our translation, "hath made us accepted," put us in a condition of grace and favor. This accords with the exposition of Beza, Nos gratis sibi acceptos effecit, and of Luther, angenehm gemacht, and also with the view of Chrysostom and other Greek fathers, and of several modern interpreters. Or the verb may mean, to show grace or favor to. The participle is used of the virgin Mary in Luke i. 28, where it is very correctly rendered "highly favored." There is an alliteration with *χάριτος*, which may be preserved in English thus: 'the favor with which he hath highly favored us.' Comp. *εὐλογήσας—εὐλογία*, ver. 3; *ἐνέργειαν—ἐνήργησε*, vs. 19, 20; *ἀγάπην—ἠγάπησε*, ii. 4; and *κλήσεως—ἐκλήθητε*, iv. 1.—"In the beloved:" That is, in Christ, called "the son of his love" in Col. i. 13. Comp. Matt. iii. 17, xvii. 5, 7.

7. "In whom:" The believer's mystical union with Christ is again brought forward, as St. Paul frequently employs the preposition in this connection.—"Redemption:" According to the derivation of this word, it denotes deliverance by the payment of a ransom. In its full scriptural sense, it expresses complete ultimate liberation from sin and all its consequences. See on Rom. iii. 24, p. 53. As Eadie remarks, it "seems to be" (rather it is) "a long process, including not a single and solitary blessing, but a complete series of spiritual gifts, beginning with the pardon of sin, and stretching on to the ultimate bestowment of perfection and felicity, for it rescues and blesses our entire humanity." All the benefits denoted thereby are the legitimate consequences of the meaning which the author himself here attaches to it, namely, "the forgiveness of sins."

"Through his blood:" That is, death. All expressions of this kind, with which the New Testament abounds, imply atonement. To regard them as figures denoting Christ's doctrinal system in its practical working, is without a shadow of evidence; and to limit the idea to that of giving example or attestation by his death, is to destroy the connection of the word with redemption or forgiveness, of which it is plainly represented as the procuring cause. "The riches:" That is, the fulness, the vast abundance and excellency. The word is often used in this sense. Thus we have, riches of goodness, of glory, of full assurance, and perhaps of wisdom:

* See Buttmann's Greek Grammar, Robinson's Translation, § 119, p. 322, c.

8 ἧς ἐπερίσσευσεν εἰς ἡμᾶς ἐν πάσῃ 9 σοφίᾳ καὶ φρονήσει, γνωρίσας

hath abounded toward us in all wisdom and prudence; having made 9

See, among other places, Rom. ii. 4, ix. 23, Eph. i. 18, Col. ii. 2, Rom. xi. 33, and the note on the last text, p. 211.

8. Ἧς· The genitive instead of the accusative by attraction with the preceding noun. The meaning is either, 'in which he hath abounded toward us,' that is, hath shown his bounty by the profuse abundance of his gifts; or, 'which he hath caused to abound in us,' in other words, to be abundantly dispensed. The leading thought is the same according to either translation. The word is used in the latter modification of meaning in 2 Cor. iv. 15, ix. 8, and 1 Thess. iii. 12.

"In all wisdom and prudence." Commentators differ respecting the connection of this clause. Griesbach, in common with several modern critics, following Chrysostom, Theodoret, and Theophylact, of the Greek church, and Jerome of the Latin, attaches it to the subsequent participle.* Eadie adopts this construction, and explains the passage thus: "Having in all wisdom and prudence made known to us the mystery of his will." He appeals to the similar construction of the phrase "in love" with ver. 5, and remarks that, "wisdom and prudence have no natural connection with the abounding of grace. If the words 'in all wisdom and prudence' be referred to God, as descriptive of his mode of operation, they are scarcely in harmony with the leading idea of the verse. It is not so much God's wisdom as his love, not so much his intelligence as his generosity, which marks and glorifies the method of his gracious procedure." He adds, that "thankfulness and peace," rather than "wisdom and prudence," are what we "would expect to find in such a connection." These remarks do not appear to have much force, as either train of thought would be in character with the Apostle's manner, in itself quite natural, and in harmony with the context. Surely he may say, in accordance with his general view, God hath made his grace to abound in us along with all wisdom and prudence, that is, all suitable knowledge of his plan of our salvation and its practical bearing on our character and conduct. Φρόνησις properly denotes that element of mind which directs and prompts to an intelligent, prudent, and practically wise course of thinking and acting. In the only other text of the New Testament in which it occurs, Luke i. 17, it expresses the wise and prudent course of conduct which is pursued by religious men. Compare the parallel place in Col. i. 9: "in all wisdom and spiritual understanding." If, as seems most probable, the "wisdom and prudence" be subjective, referring to those properties as produced in us by divine grace, the latter construction would seem preferable.

9. "Mystery of his will:" The term mystery, in the language of

* In the Vulgate version, however, the more usual connection with what precedes is retained.

known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself:	ἡμῖν τὸ μυστήριον τοῦ θελήματος αὐτοῦ κατὰ τὴν εὐδοκίαν αὐτοῦ, ἣν προέθετο ἐν αὐτῷ εἰς οἰκο-	10
10 That in the dispensation of the ful-	νομίαν τοῦ πληρώματος τῶν καιρῶν	

Scripture, frequently denotes some real fact the manner and operation of which we cannot fully comprehend, and also something which is in no respect obscure in itself, but either not at all, or but very imperfectly known. See the note on Rom. xi. 25.—Εὐδοκία expresses God's kind disposition, but here it evidently comprehends also the divine purpose which springs from this benevolent inclination, and to this the relative ἥν, which, refers.—"In himself" may be pleonastic; or it may be designedly used in order to imply that this purpose originated in the divine mind, and remained there a secret purpose, until revealed in accordance with infinite wisdom.—"Hath purposed:" The nature, extent and bearing of God's purpose, as exhibited in St. Paul's epistles, are stated in the note on Rom. viii. 28, pp. 146–149. That it comprehends within its scope angels as well as men, is evident from the next verse.

10. Εἰς is rendered in our translation "in." 'For, respecting,' is probably the true meaning, as it is used in Acts ii. 25, "for David speaketh *concerning* him," εἰς αὐτόν, and elsewhere. God's purpose relates to the dispensation. Οἰκονομία properly signifies the domestic arrangement, hence the ministrations or office of a steward. The church is regarded as a house or family. See Num. xii. 7, as quoted and illustrated in Heb. iii. 2–6, where see the notes, pp. 53, 54. Its ministers are represented as stewards, conducting its affairs and promoting its interests. See 1 Cor. iv. 1, 2; 1 Pet. iv. 10. St. Paul calls his office or commission, "the dispensation," arrangement, οἰκονομίαν, "of the grace of God given to him:" Eph. iii. 2, Col. i. 25, 1 Cor. ix. 17. Hence it is that this word is used for the gospel dispensation or economy. Ignatius employs it to denote the divine plan, or arrangement, whereby the virgin Mary became the mother of our Lord. See his epistle to the Ephesians, sect. 18.

"Of the fulness of times:" This phrase has been variously explained. According to most expositors, it expresses the same general idea as Gal. iv. 4, "when the fulness of the time was come," that is, when the proper period had arrived. In this view of the meaning, καιρῶν is explained by some as if it were singular and related to the commencement of Christianity, thus: 'Respecting the dispensation which took effect when the time which divine wisdom had foreseen as most appropriate to its development had fully come.' It was God's predetermined time, and consequently best adapted to his purpose. Others retain the plural sense, and explain the word of times already elapsed, thus: 'Respecting the dispensation which took effect on the completion of those past periods

ρῶν, ἀνακεφαλαιώσασθαι τὰ πάν- ness of times, he might gather to-

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which had prepared the world for the advent of its Redeemer, so that the Gospel was ready to be disclosed, and the nature and object of God's purposes could suitably be revealed.' In either case, the fitness of the time chosen for revealing Christian truth will be the prominent thought. How well adapted this time was has often been shown. The general spread of the Greek language after the conquest of Alexander the Great and his successors, and the facilities of communication throughout the known world promoted by that unlimited power which sprang from Rome's almost universal empire, prepared the way for the more rapid propagation of Christianity. The practical experience of the inability of any systems of mere human philosophy to make known religious truth and to satisfy the cravings of nature, and the longing of men after a better state of things than they had heretofore enjoyed, (see Rom. viii. 19,) opened the thoughtful mind to a suitable attention to the doctrines of the Gospel, and contributed to make the period of their revelation eminently proper.

Stier, however, in his very full and able commentary, is not satisfied with this more usual view, which makes the idea of the text equivalent to that in Galatians. He considers the phrase, "the fulness of the times," as expressive of the whole long continued period of the Gospel dispensation, which develops and completes itself through various properly measured, adjusted (gemessene) times and periods. He compares ii. 7, 1 Cor. x. 11, Acts i. 7, iii. 21, 1 Tim. ii. 6, in all of which the plural is employed to denote the progressive periods of Christ's kingdom, and thus illustrates the meaning which he attaches to the phrase in this place. 'The dispensation which we now indeed enjoy, and whose mystery is now made known to us, but in which we ourselves are to grow towards perfection, and which is to extend after us through its various progressive periods, until it arrive at its ultimate completion.'

"That he might gather together," &c. This is the mystery of his will, the good pleasure which he hath purposed; in other words the divine purpose itself. Some, with the Syriac, have given to the word, ἀνακεφαλαιώσασθαι, the meaning of restoration, renewal; and the Vulgate translates it instaurare. Wiclif has "enstore," Cranmer "set up," the Rheims "perfit." In the only other place in which it occurs in the New Testament, Rom. xiii. 9, it means to "comprehend." Κεφάλαιον is used to express the sum total, the amount, and is rendered "sum," though not very accurately, in Heb. viii. 1. See the note there. Ἀνακεφαλαίωσις signifies a summing up of various items in one aggregate, and the verb means either to unite together into one general body, or to unite together under one head, in allusion to κεφαλή implied in κεφάλαιον. In the former case Christ's supremacy will be presumed, and expressed by the

gether in one all things in Christ, $\tau\alpha$ ἐν τῷ Χριστῷ, τὰ ἐν τοῖς

words "in Christ," which follow; in the latter it will be directly contained in the verb. Chrysostom renders it by *συνάψαι*, to join together, and explains the clause thus: "to place one head over all, both angels and men."* Though the idea of again may not be expressed here by *ἀνά*, yet the union in and under Christ which the verb denotes implies a restoration of fallen man to such a moral condition as originally subsisted before the fall.

"All things in Christ, both which are in heaven and which are on earth, *even* in him:" Locke endeavors to show that this phraseology may express nothing more than the union of Jews and Gentiles in one church of Christ. He does not positively maintain this interpretation, but evidently regards it as harmonizing with scriptural usage. But the texts he appeals to prove no such meaning as he attaches to them. Daniel, he says, "expresses the nation of the Jews by the name of heaven," and he appeals to viii. 10, which sustains no such conclusion. He adds, "our Saviour himself, by powers of heaven, Luke xxi. 26, plainly signifies the great men of the Jewish nation;" whereas it is quite plain that he means no such thing, but employs the phrase as part of a figurative representation of general overturnings and destruction. Macknight also takes a similar view. Schœttgen understands by "things in heaven" the Christian church, and by "things on earth" the unconverted Jews. But so limited a meaning is in opposition alike to scriptural language and sentiment. It is true that St. Paul does indeed represent Jews and Gentiles as united together in one church under Christ. See ii. 14–16, iii. 6, and other similar texts. But this is certainly not the whole of that union which the atoning death of the Redeemer effected, nor can it be the full meaning of expressions so comprehensive as those of the text.

Neither can these expressions be understood of the departed spirits of saints and of the inhabitants of earth. For the former are never said to be in heaven, properly speaking. Such expressions as ii. 6, prove nothing, for they refer to good men still living on earth. And, although Phil. i. 23, Heb. xii. 23, Rev. xiv. 13, and other similar texts do speak of departed saints, as "with Christ," in a condition of perfection, "resting from their labors," and entirely happy; yet they do not justify the conclusion that they have actually ascended to heaven. This is the final result of the atoning action of Christ, subsequent to "the redemption of the body" (Rom. viii. 23,) from all the effects of sin, its glorification and ultimate union with the redeemed and purified soul.

Nor again can the expression "things in heaven and things on earth" comprise the universe absolutely. For the bringing together into one

* Hom. i. ad Eph. Opera, tom. xi., p. 8, Edit. Bened. Paris. 1784.

οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς, ἐν | both which are in heaven and which are on earth; *even* in him,

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body or under one head, as here intended and shown also in the parallel place of Col. i. 20, does not apply to incorrigibly impenitent men and evil angels. Some who contend for an unlimited sense of the words, do themselves limit the application of their own exposition. Thus Stier understands the expression "all things" according to the applicability of the *ἀνακεφαλαίωσις* to each class or individual: "each, so far as is necessary and possible." Thus also Eadie, who regards any other interpretation as "the truth in fragments, like broken pieces of a mirror." He says as follows: "The phrase 'all things in heaven,' denotes the universe, the higher and more distant spheres of creation. These, along with things on earth, are placed under the one headship of Christ. The scholium preserved by Matthæi supports our view: *ἀνακεφαλαίωσιν καλεῖ—τὴν εἰς μίαν κεφαλὴν ἕνωσιν, ὡς τῶν ἀγγέλων διὰ Χριστοῦ τοῖς ἀνθρώποις συναφθέντων.* It includes, according to Meyer, all things and beings, and Harless gives it the general sense of the universe. So do Von Gerlach, Olshausen and Stier." It is not at all accurate to explain "all things in heaven" by "the universe," and then add thereto "things on earth;" and the scholium, as quoted, speaks only of the union of men and angels through Christ. But, in the application of the words, the learned commentator feels the necessity of limitation. "Since the days of Origen, the advocates of the doctrine of universal restoration have sought a proof-text in this passage. The context, however, *plainly limits* the 'things on earth' to such as have redemption by Christ's blood. *Unredeemed man is ignored.*" It is true that impenitent men are ignored, and fallen angels are also ignored. Of course, then, "things in heaven and things on earth," cannot denote absolutely "the universe, all things and beings."

But it may be said that the language is unlimited, and, as it embraces all the angels in heaven, it must also comprehend all men on earth. To this it is sufficient to reply, that language equally general is often to be understood with certain limitations arising from the context and the nature of the subject. See, among a multitude of instances, John iii. 26, last clause, xii. 19, Col. i. 6, 23. Should this solution of the difficulty be rejected as inadequate, then it may be said, that the Apostle is to be regarded as expressing *simply God's intention* to unite, by means of Christ, all the descendants of Adam in one holy body with the angels of heaven. But that this union shall be so effected as to result in the actual final salvation of all men, is not a logical sequence. I quote the language of Olshausen in loc.: "As regards the two passages, Eph. i. 10, and Col. i. 20, it might be the most simple plan to make the meaning we obtain from them harmonize with the general doctrinal type of the Scriptures, by put-

ting prominently forward in the infinitives, 'to gather together in one, to reconcile,' God's purpose, which, in the establishment of that redemption, *tends to* the restoration of universal harmony and to the recovery of all that was lost, so that the sense would be the same as in the passages, 1 Tim. ii. 4, 6, 'God *will have* all men to be saved—Christ Jesus *gave himself* a ransom *for* all.' But now that, through the unfaithfulness and wickedness of man, *this purpose is not fulfilled*, and that many men are not benefited by it, is a subject that the Apostle does not feel himself called upon to put forward." In connection with this extract, I venture to direct the reader's attention to my note on Rom. viii. 28, p. 149, where he will find the same general view of God's predetermined purpose in reference to man. It does not necessarily involve its accomplishment any more than the declaration of his will. He "willeth not the death of a sinner," and yet the obstinate impenitent transgressor "shall surely die."

Those who are here said to be united in Christ, are angels and men who embrace the Gospel. On this subject the following texts are worthy of attentive consideration: "That now unto the principalities and powers in heavenly *places* might be known by the church the manifold wisdom of God:—Of whom the whole family in heaven and earth is named:—To reconcile all things unto himself, whether in earth or in heaven:"—He "is the head of all principality and power:—Ye are come unto an innumerable company of angels:—Which things the angels desire to look into:" Eph. iii. 10, 15, Col. i. 20, ii. 10, Heb. xii. 22, 1 Pet. i. 12. Against this view the use of the neuter gender here employed has been urged. But that this gender is used to denote intelligent beings is certain. See John i. 11, vi. 37, 39, xvii. 2, 1 John i. 1, 3, v. 4, 1 Cor. i. 27, 28, Gal. iii. 22, Eph. ii. 14, where the neuter is equivalent to the masculine in vs. 15, 16, 18, and Col. i. 20. See also Virgil, Æneid, v. 716, 717, where quidquid invalidum is applied to persons. Harless himself, who attaches much importance to this objection, allows that τὰ πάντα comprehends such beings in expressing the aggregate idea of all creation, which he speaks of as delivered by the work of reconciliation, referring to Rom. viii., 2 Pet. iii. 13, and Rev. xxi. 1, and also to Acts iii. 21. But the context, both here and in Rom. viii. 19, (to which Stier also refers,) shows that unintelligent and inanimate creation is not included. To comprehend such parts of creation within the meaning of the language, and at the same time to exclude them from any intended application thereof, is unreasonable, if not contradictory. The texts in 2 Peter and the Revelation describe simply a new condition of things, and the "restitution" referred to in the Acts is defined to be that of "which God hath spoken by the prophets." No doubt the absolute supremacy of Christ over all created things is true doctrine, and founded on direct scriptural evidence. See, among other proofs, 1 Cor. xv. 27, 28.

11 αὐτῷ, ἐν ᾧ καὶ ἐκληρώθημεν προορισθέντες κατὰ πρόθεσιν τοῦ τὰ πάντα ἐνεργοῦντος κατὰ τὴν βουλὴν τοῦ θελήματος αὐτοῦ,

in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel 11

But his supremacy over angels and reconciled human beings is what is here asserted, and these human beings consequently are said to be "in Christ, in 'him,'" which language is entirely inapplicable to unintelligent and inanimate creatures. These expressions, the latter of which is repeated for the sake of emphasis, denotes, as before, the union of the beings spoken of with Christ.

11. "In whom also we have obtained an inheritance:" The true reading is, ἐκληρώθημεν, not ἐκλήθημεν, 'we have been called,' although this has considerable external evidence in its favor. Yet inasmuch as it is the easier reading, it is the rather to be regarded as suspicious. The other verb means, in the active, to choose by lot, in the middle, to obtain by lot, or in a general way, and therefore some, losing sight of the signification of κλῆρος, lot, have so translated it in this place, 'have obtained.' It is explained by several commentators, both ancient and modern, to mean, 'obtained by lot.' Thus the Vulgate, Sorte vocati sumus. Chrysostom, although he adheres to the expression 'chosen by lot,' is yet careful to make this choice not at all incidental, but in accordance with God's purpose.* It is difficult to conceive what idea can be conveyed by this translation other than that of the simple phrase 'has been allotted' or 'imparted to us.' In allusion to another meaning of the noun, that is, 'heritage,' the word has been thus translated, 'we have been made the heritage,' that is, God's peculiar people. Stier defends this view, and translates, "we have become the inheritance." He thinks that the idea expressed by the verb is something additional to what has been before or is afterwards said; something, (to use his own language, which is not very clear,) which is wrought into the subject, so that *to be* and not *to have* follows in ver. 12.† He refers to περιποίησις in ver. 14, which is closely allied to and corresponds exactly with this view; also to Old Testament usage, which represents Israel as God's *portion and inheritance.* See Deut. iv. 20: "a people of *inheritance*," ix. 26, 29, "thy people and thine *inheritance*." Compare also xxxii. 9, 1 Kings viii. 51. He appeals also to the clearness and depth of the meaning thus obtained; whence he infers that his translation is the only correct one. There can be no doubt that this representation is, in itself, true. God's people are his "*heritage*," and this they have become through his gracious goodness. But this is not the simple meaning of the verb.—The authorised translation most proba-

* Ubi sup. Hom. ii., pp. 9, 10.

† The reader will see that *to be* is the only phrase which could possibly have been used in this connection.

12 of his own will; that we should be to the praise of his glory who | εἰς τὸ εἶναι ἡμᾶς εἰς ἔπαινον τῆς δόξης αὐτοῦ τοὺς προηλπικότας 12

bly gives the true signification. The blessings of Christ's kingdom both here and hereafter are represented as the Christian's *inheritance*. See Acts xx. 32, xxvi. 18, Eph. i. 18, Col. i. 12, 1 Pet. i. 4. This may be in allusion to the appointment of grounds in the land of Canaan to Hebrew families, who retained the right of possession and transmitted it to their posterity. Eadie says that καί here means "really, indeed." But it may very well be connected with ἐκληρώθημεν, with the usual signification of "also."

"Being predestinated," &c. On the subject of God's predetermined purpose, see the notes on Rom. viii. 28–30, pp. 145–154.—"According to the purpose of him who worketh all things after the counsel of his own will:" that is, the counsel which his own will prompts; in other words, as he pleases, which, of course, must be with infinite wisdom and goodness.—"This predestination," says Eadie, "has for its object the present peace and hope of Christians. They are predestinated in order to be filled with hope in Christ." This is a very imperfect view of the object of God's predestination. The author's comparison before cited of the broken fragments of a mirror may well be applied to it.

12. "That we should be to the praise of his glory:" Some writers connect these words with προορισθέντες, "having been predestined that we should be," &c. But the predestination intended by the Apostle is not merely to the praise of God's glory, but as already stated in ver. 5, to adoption into God's family.—Others join it with ἐκληρώθημεν, "we have received an inheritance," 'so as to be,' &c., which is the result of the favor. This construction is preferable, and the connection of praise with the reception of benefit is natural.—The connection also of the latter portion of this clause "to the praise of his glory," has been disputed. Most commentators adopt the construction given in our translation; but some make this portion parenthetical, and connect what precedes it with τοὺς προηλπικότας, thus: 'that we should be, (to the praise of his glory,) they who first hoped,' &c. This construction requires εἰς τὸ εἶναι to be connected with προορισθέντες, 'being predestinated, &c., to be (or, that we may be,) those who first (or before) hoped,' &c. But the word of God contains no declaration of predestination to be believers. On the other hand, the idea of our being blessed, so that praise may redound to God's glory, is prominent in Scripture. Compare above ver. 6, and below ver. 14.

"Who first trusted (hoped) in Christ:" Commentators differ also respecting the persons of whom the Apostle is speaking. Koppe explains the pronoun of St. Paul himself, in contradistinction to the "ye" of ver. 13.

13 ἐν τῷ Χριστῷ, ἐν ᾧ καὶ ὑμεῖς, ἀκούσαντες τὸν λόγον τῆς ἀληθείας, τὸ εὐαγγέλιον τῆς σωτη-

first trusted in Christ: in whom 13 ye also *trusted*, after that ye heard the word of truth, the gospel of

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Eadie thinks it "a gratuitous assumption" to suppose "that the Apostle should so suddenly change the meaning which *we* bears in all the preceding verses," and that, having employed the pronoun in the first person to "denote the community of believers with whom he identifies himself," it cannot be allowed that he here "confines it to himself and his believing countrymen." He maintains that "the πρό does not signify before or earlier in comparison with others, but simply means 'already,' prior to the time at which the Apostle writes," and refers for examples of this usage to Acts xxvi. 5, Rom. iii. 25, Gal. v. 21, Eph. iii. 3, Col. i. 5, and 1 Thess. ii. 2. "The Apostle institutes no comparison between one class of Christians and another. The use of *ye* in the following verse is a direct transition, natural in writing a letter, when the composer of it passes from general to more special allusions and circumstances." But since the πρό in the former verse expresses its usual meaning, it is natural to retain that meaning here. And if in construction with the participle it merely denotes the hope or trust of the same persons who, in the next verse are mentioned by a participle as "having believed," why is the preposition omitted in the latter case? That two classes of persons are set in contradistinction to each other seems evident on the very face of the whole passage. And as the idea of the union of Jewish and Gentile believers in the one church of Christ is a prominent thought with the Apostle, it is quite in character to suppose that he would here introduce the two parties. The πρό may refer to pious Jews as believers in a Messiah before he came into the world, or, which is perhaps preferable, to the earliest converts, in contradistinction to whom the Ephesian Christians, on hearing the Gospel, are said to have believed and been sealed. Eadie renders the first words of ver. 13 thus: "in whom ye indeed." But the natural meaning of καί in such a construction is evidently "also," and it marks a different class from those preceding. Whether the transition from Christians in general to Jewish Christians in particular takes place, as Stier maintains, in the 11th verse, or in the 12th, as most commentators suppose, is uncertain. Either view may be held without affecting the general train of thought. The latter, however, seems more probable, as it brings out the contrast with the next verse most clearly, and the expression "in whom we have" appears to correspond with the same in ver. 7, and consequently to relate to the same body.

13. The second ἐν ᾧ, "in whom," is a resumption of the first, and in both cases the relative refers to Christ. There is no occasion to understand

your salvation; in whom also, after that ye believed, ye were sealed	ρίας ὑμῶν, ἐν ᾧ καὶ πιστεύσαντες ἐσφραγίσθητε τῷ πνεύματι τῆς

ἠλπίκατε, 'ye hoped,' with some expositors, or ἐκληρώθητε, 'ye were made to inherit,' with others. The second καί connects the two participles ἀκούσαντες and πιστεύσαντες, 'having heard' and 'having believed.' Were it merely a repetition of the preceding καί, it would probably be followed by ὑμεῖς, as in the former instance. Thus believing succeeds hearing, as it is said in Rom. x. 17, "faith *cometh* by hearing." The parenthesis, therefore, which Griesbach has introduced is not only unnecessary, but improper. The translation is as follows: 'In whom ye also, having heard the word of truth, the Gospel of your salvation, in whom ye, having believed also, were sealed.'

"The word of truth:" That is, as the next clause explains it, the Gospel, which alone reveals the method and way of salvation. See John xvii. 17, 2 Cor. vi. 7, James i. 18, 1 Pet. i. 22, 23. All these texts relate to revealed truth as applied by the Spirit to the understanding and heart, enlightening the one and purifying the other.—"The Spirit of promise:" In other words, who was promised, generally by God in the Old Testament, and particularly by our Lord himself. See Isa. xliv. 3, Ezek. xxxvi. 27, Joel ii. 28, 29, (Heb. iii. 1, 2,) Zech. xii. 10; also Matt. x. 20, John xiv. 26, xv. 26, xvi. 13, 14. By a metonymy he is called the promise in Luke xxiv. 49, Acts i. 4, and probably in Eph. iii. 6, just as the future blessings of Messiah's kingdom promised to the faithful are also called in Heb. xi. 39. This designation may also be given to the Spirit, because he is himself the source of divine promises to believers, in whom he will not fail in the end to accomplish them.

"Sealed:" That is, designated, secured, and attested to be God's redeemed people. The application of the word is figurative, referring to the well known intention and effect of affixing a seal for legal and official proof and security. See, among other instances, Dan. vi. 17, Matt. xxvii. 66, 2 Tim. ii. 19; compare also John iii. 33, vi. 27, Rom. iv. 11, 1 Cor. ix. 2, 2 Cor. i. 22. The seal is God's pledge of safety, both to the believer himself and also to others. There is certainly no reason to limit this sealing to the miraculous gifts of the Spirit, or to his agency in Christian baptism. It comprehends the whole sphere of his divine attesting operations in reference to the individual to whom the attestation has been given.—"Spirit of promise:" The latter noun may be regarded as the genitive of apposition, the Spirit being himself the object promised. Comp. vi. 14, 16, 17. Or he may be so called because of his having been promised by God both in the Old and New Testaments, as above noted. The relative "that" which has been introduced by our translators is

14 ἐπαγγελίας τῷ ἁγίῳ, ὅς ἐστιν ἀῤῥαβὼν τῆς κληρονομίας ἡμῶν	with that Holy Spirit of promise, which is the earnest of our in- 14

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not authorised by the Greek article τῷ, and does not appear in the earlier English versions. It is given by Beza: Spiritu *illo* promissionis sancto. He calls particular attention to the thrice repeated use of the article in this clause.* But this does not sanction such an emphatic rendering.

14. Ὅς· "who:" The masculine gender may mark the personality of the Spirit, or it may be used to agree with ἀῤῥαβών that follows. Comp. Mark xv. 16, τῆς αὐλῆς, ὅ ἐστι πραιτώριον, and Gal. iii. 16, τῷ σπέρματί σου· ὅς ἐστι Χριστός.—Ἀῤῥαβών· This word is used in Gen. xxxviii. 17, 18, 20, in the Septuagint, to express the Hebrew עֵרָבוֹן, in the sense of a pledge. But as a pledge for the performance of a promise is returned on the fulfilment of the condition, it is here more properly translated earnest, that is, a part of the promised blessing, given as a security that the whole remainder shall hereafter be imparted: as Chrysostom well expresses it, "a part of the whole."† Εἰς· Stier remarks that εἰς does not either here or in iv. 30, *merely* mean "until," which would not harmonize with the whole context, nor is the Spirit to be regarded merely as what is held during an interim. He says, the similarity of εἰς ἀπολύτρωσιν and εἰς ἔπαινον must be preserved, and expresses them by *zur* and *zu*, "*for the* redemption, *for a* praise." This however implies the meaning of *until*, as the earnest is presumed to be held in possession until the whole of what it is but a part is obtained, and as a pledge of its security. Thus the preposition is used in Gal. iii. 23. This coincides with the language of Rom. viii. 23, "the first fruits of the Spirit;" and more particularly with 2 Cor. i. 22, v. 5, where "the earnest of the Spirit," that is, the genitive being exegetical, 'the Spirit (who is) the earnest,' is represented as a pledge of the certainty of the Christian's glorious resurrection. Conybeare's statement is extraordinary. "The metaphor is that the gift of the Holy Spirit was an *earnest* (that is, *a part payment in advance*,) of the price required for the full deliverance of those who had been slaves of sin, but now were purchased for the service of God." How the gift of the Spirit can be regarded as a part payment of the price of deliverance is not very intelligible; and certainly it is not founded on any scriptural representation.—Some connect the preposition with ἐσφραγίσθητε, but the simplest and most natural construction is with the words immediately preceding.

"Until the redemption of the purchased possession:" Εἰς ἀπολύτρωσιν τῆς περιποιήσεως· This last word has been variously interpreted. Some, regarding it as a mere adjunct to the preceding and expressive of deliverance, life, give the phrase this signification: 'for the salvation-bringing

* Nov. Test. &c., interp. Theod. Bezæ, Cantab. 1652, in loc. p. 573.
† Hom. ii. ad Eph. ubi sup., p. 11.

heritance, until the redemption of *εἰς ἀπολύτρωσιν τῆς περιποι-*

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redemption.' Others explain it by preparation, and translate as if it were *περιποιηθεῖσαν·* 'the redemption which has been prepared for us.' Others again interpret it of our heavenly inheritance as what has been acquired. Omitting the examination of these and other views, I shall proceed to state and establish that which appears best supported by scriptural usage and analogy, and has been adopted by the larger number of most distinguished commentators.

Περιποίησις. By this word the Apostle intends to express the body of Christians whom God has redeemed, and as it were purchased or acquired as his own, by the meritorious action of Christ. The verb in its primitive signification is parallel with *περίειμι*, 'to be around, to excel, to remain,' and means "to make remain over and above." See Robinson, Scott and Liddell, Passow, and compare Stier in loc. Hence it signifies 'to keep safely, to preserve,' and then 'to acquire for one's self.'—In this last sense it is used in Gen. xxxi. 18, "which he had gotten;" Sept. *περιεποιήσατο·* and in xxxvi. 6. In Isa. xliii. 21, "this people have I formed for myself," is in the Septuagint, *λαόν μου ὃν περιεποιησάμην*, 'my people whom I have acquired for myself.' The same word occurs in Acts xx. 28, and 1 Tim. iii. 13, where it is rendered in our English translation by the word "purchase." For other instances, see the Lexicons. Hence the noun expresses 'saving, preserving, obtaining, acquiring.' Thus it occurs in Heb. x. 39, "for the *saving*, *περιποίησιν* of the soul," and in 1 Thess. v. 9, 'for *obtaining* salvation.' From such a meaning the transition is very natural to a concrete signification, namely, 'the thing acquired, possessed, preserved.' In this way it comes to be employed to denote the people of God whom he hath acquired for himself. It is the abstract for the concrete, 'the acquisition,' for 'those acquired,' like "the election" in Rom. xi. 7, for 'those elected,' "circumcision" in Rom. xv. 8, for 'the circumcised.' In Exod. xix. 5, we have *λαὸς περιούσιος* עַם סְגֻלָּה, "a peculiar people." So also in Deut. vii. 6, xiv. 2, xxvi. 18, and in Tit. ii. 14. Compare the meaning of *περίειμι* as above stated. In Mal. iii. 17, we have in the Septuagint the very word of the Apostle, as the translation of the Hebrew term in the places just referred to: 'They shall be to me *εἰς περιποίησιν*, an acquired possession,' סְגֻלָּה. The *εἰς* is Hebraistic. In 1 Pet. ii. 9, this passage is particularly referred to: "Ye are a peculiar people," *λαὸς εἰς περιποίησιν·* literally, 'a people of possession,' that is, 'whom I have acquired and possess.' Language like this is repeatedly used in reference to the divine deliverance of the Hebrews from their state of subjection in Egypt, whom God is thereby said to have redeemed and purchased. Thus in Exod. xv. 13, 16, we read, "the people whom thou hast redeemed, purchased;" in Ps. lxxiv. 2, "thy congregation which thou

ήσεως, εἰς ἔπαινον τῆς δόξης αὐτοῦ.	the purchased possession, unto the praise of his glory.

hast purchased, the rod (or tribe) of thine inheritance which thou hast redeemed." See also Deut. vii. 8, ix. 26, 2 Sam. vii. 23, and other similar places. Hence it is that the Israelites are constantly spoken of as God's inheritance, that is, his possession, what belongs to him by acquisition. Thus in Deut. iv. 20, "the Lord hath brought you out of Egypt to be unto him a people of inheritance;" ix. 26, 29, "thy people and thine inheritance." See also Ps. xxviii. 9, xciv. 14, and various other places. Christians also are called the inheritance of God or Christ. See 1 Pet. v. 3, "lords over the heritage," meaning the church, "the flock of God," as it is just before called. They are his redeemed ones, his own possession; they are his people and he their God. In the language of Œcumenius in loc.* "He calls us acquisition, because God hath acquired us for himself."

"Redemption:" This is not to be limited to forgiveness, as in ver. 7. It is much more comprehensive. See the note there. The question has been raised, whether the term ἀπολύτρωσις is used of the redeemed in reference to their present or future condition. The true answer is that it applies to both, but especially to the latter, which is the issue and consummation of the former. "To the praise," &c. A most important result of the whole of God's benevolent purpose and procedure towards fallen men, is the advancement of his own glory.

SECTION II.

VERSE 15—ii. 10.

PRAYER FOR THE EPHESIAN CONVERTS—THE LEADING TRUTHS OF CHRISTIAN FAITH, ESPECIALLY THOSE CONNECTED WITH THE REDEMPTION EFFECTED BY CHRIST.

15 Διὰ τοῦτο κἀγώ, ἀκούσας τὴν καθ' ὑμᾶς πίστιν ἐν τῷ κυρίῳ Ἰησοῦ καὶ τὴν ἀγάπην τὴν εἰς 16 πάντας τοὺς ἁγίους, οὐ παύομαι εὐχαριστῶν ὑπὲρ ὑμῶν, μνείαν	Wherefore I also, after I heard 15 of your faith in the Lord Jesus and love unto all the saints, cease 16 not to give thanks for you, making mention of you in my

15, 16. "WHEREFORE:" On account of the blessings just enumerated, which have been either granted or promised, and in order that they may be more fully known and disseminated.—"After I heard," or, 'having

* Opera, tom. ii., p. 8, edit. Paris. 1631.

17 prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you the Spirit of wisdom and revelation in the

ὑμῶν ποιούμενος ἐπὶ τῶν προσευχῶν μου, ἵνα ὁ θεὸς τοῦ 17 κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ πατὴρ τῆς δόξης, δῴη ὑμῖν πνεῦμα σοφίας καὶ ἀποκαλύψεως ἐν

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heard:' Although there is here no distinct recognition of the author's instrumentality in converting those whom he addresses, yet the expression is quite compatible with such a fact, while it is sufficiently general to apply to any Christian body.—Κἀγώ· The *καί* may be regarded merely as continuing the discourse and translated *and;* or it may be emphatic, meaning *indeed.*—The phrase *τὴν καθ' ὑμᾶς πίστιν* is unusual; the common expression for 'your faith' being *πίστις ὑμῶν* or *ὑμετέρα.* Still this may possibly be equivalent, as in Acts xvii. 28, we have "certain of your own poets," *τῶν καθ' ὑμᾶς ποιητῶν*, and in xviii. 15, "of your law," *νόμου τοῦ καθ' ὑμᾶς.* Eadie thinks that in these places and also in the text the phrase is emphatic. It may mean 'in you,' as in Acts xiii. 1, "in the church," *κατὰ τὴν ἐκκλησίαν.* Or it may be distributive, meaning 'among you.' As the Apostle designs his letter not only for the Ephesians, but also for other Christian churches, he perhaps speaks less definitely than he otherwise would have done, of the faith which existed, in a greater or less degree, among their various members.

17. Δῴη. This is a later form of the second Aorist Optative for *δοίη·* See iii. 16. The first clause of the verse has already been illustrated on ver. 3.—"The Father of glory:" This is regarded by many as a mere Hebraism, meaning 'glorious Father,' like "King, Lord, God, of glory" in Ps. xxiv. 7, 1 Cor. ii. 8, Acts vii. 2. But as the genitive in the former clause, "the God of our Lord Jesus Christ," is not expressive of an epithet, the same is probable of the similar word "glory" in the latter. Some of the fathers expound the whole passage of God as the Lord of Christ in his human nature, and his Father in his divine and glorious nature, which they suppose to be designated by the word "glory." But this evidently arises from a tendency to dogmatic distinctions, and is not sustained by scriptural usage. The word Father has also been considered as equivalent to author, possessor, and bountiful disposer. This appears to be its meaning in the phrases, "Father of spirits, of lights, of mercies:" See Heb. xii. 9, James i. 17, 2 Cor. i. 3. And, on the other hand, the Devil is called the father of falsehood, because he deceived our first parents, and became to the human race the source of lies. Thus God is described as the author of that glory which springs from the character and action of Christ, and as the dispenser of glorious benefactions and spiritual gifts to men.

"The Spirit of wisdom and revelation:" The Holy Spirit is certainly

18 ἐπιγνώσει αὐτοῦ, πεφωτισμένους τοὺς ὀφθαλμοὺς τῆς καρδίας	knowledge of him; the eyes of 18 your understanding being enlight-

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the agent whose operations are the subject of the prayer. The absence of the article is no proof of the contrary: See for illustrations, Matt. xii. 28, Luke i. 15, 1 Pet. i. 2, and various other instances. "The Spirit of wisdom" is equivalent to that agency of the Holy Spirit which imparts religious wisdom, or, the Holy Spirit as the agent who imparts such wisdom, ver. 8. See the concluding part of the note on Rom. xi. 8. Compare also the language in Isa. xi. 2, and the phrase "Spirit of adoption" in Rom. viii. 15.—"Revelation:" Grotius and Olshausen suppose this to relate to extraordinary divine revelations as given in the apostolic age. But this is quite improbable, as the Apostle's prayer is for the Ephesian Christians in general. The word is used of ordinary communications of the Spirit. See Phil. iii. 15, and Matt. xvi. 17. It means, disclosure of divine truth.

"In the knowledge of him:" ἐν ἐπιγνώσει αὐτοῦ· The preposition is not to be rendered *through*, for it is not by means of this knowledge that the Spirit is given, but on the contrary, the Spirit is the agent by whom the knowledge is communicated. Neither is it to be translated as if it were εἰς, 'for, with a view to.' The clause itself explains in what this wisdom and revelation, or disclosure of divine truth, consists, namely, in the knowing of God. Compare John xvii. 3: "This is life eternal, to know thee, the only true God, and Jesus Christ, whom thou hast sent;" to which, undoubtedly, one of the Collects in our Book of Common Prayer alludes in the words: "Almighty God, in knowledge of," that is, 'in the knowing of,' "whom standeth our eternal life." The construction is like that in vs. 8, 9, where "having made known" conveys the same thought as is contained in the preceding words "wisdom and prudence." Stier very properly remarks that the knowledge intended is an experimental, real, living and practical knowledge, and that the preposition ἐπί gives additional force to the simple noun. See Matt. xi. 27, Rom. iii. 20, Eph. iv. 13, Phil. i. 9, Col. i. 9, 10, and particularly 1 Cor. xiii. 12, last clause, which is evidently in contradistinction to γινώσκω, that precedes.—"Of him:" αὐτοῦ· Some refer this to Christ, comparing as parallel Phil. iii. 10, "to know the power of his resurrection," αὐτοῦ. But as God the Father is the prominent object both before and afterwards denoted by the pronoun, (see vs. 9, 11, 12, 14, 18, 19,) it is most natural to regard him as the intended antecedent here.—This last clause is connected by some critics with the next verse, like the words "in love," in ver. 4. But, connected with what precedes, it becomes exegetical. "The wisdom and revelation" before spoken of consist in a proper "knowledge of" God.

18–20. These verses develop more fully what has just been expressed by

ened, that ye may know what is the hope of his calling, and what the riches of the glory of his in-

ὑμῶν, εἰς τὸ εἰδέναι ὑμᾶς, τίς ἐστιν ἡ ἐλπὶς τῆς κλήσεως αὐτοῦ, καὶ τίς ὁ πλοῦτος τῆς δόξης τῆς

"wisdom and revelation in the knowledge of him."—Καρδίας and not διανοίας is the true reading, being sustained by the most important manuscripts and versions. The internal evidence is also in its favor, as it expresses the source from which διάνοια, the mind, that is, the thoughts, feelings, purposes, proceed; in other words, the internal nature, the inner man: Comp. iii. 17. The thoughts of the heart are not merely reflections of the mind; they are inward operations, considerations and purposes, which spring from the inclination, the fixed affections.—Πεφωτισμένους being perfect, the true translation cannot be, 'that the eyes of your heart may be enlightened,' which would require the future or a construction with ἵνα, as in iii. 10. *Eyes* is grammatically in apposition with Spirit in the former verse, and governed by *give*. Eadie objects that "the eyes were not a portion of the gift, but only their enlightenment; whereas, according to this construction, both the eyes and their illumination would be described as the divine donation. This, however, is not the Apostle's meaning. The eyes of the heart were already in existence, but they needed both quicker perception and a purer medium in order to distinguish those glorious objects which were presented to them." But this seems trifling, for every one feels that a prayer for "enlightened eyes," is simply a prayer for illumination. Thus God is said to 'give' eyes so as not to see, that is, spiritual blindness and neglect of the truth. He regards "the clause as a species of accusative absolute."

Εἰς τὸ εἰδέναι· "that ye may know;" or, 'so as to know:' The knowledge referred to is not merely theoretical, but such as practically influences the affections and habits of life, "a knowledge which is, at the same time, an actual experience, so that he who hopes, already bears in himself, in the germ at least, the future and the eternal." Olshausen. Compare the remark from Stier on the last clause of the preceding verse.—"Calling:" Not the act of being called, but the spiritual state in which it places us. See note on Heb. iii. 1, p. 53.—Τίς may be rendered either *what* or *how great*. The one meaning resolves itself into the other, for a knowledge of *what* the hope and the riches are implies a knowledge of their *greatness*.—"Hope:" The word as here used may comprehend both a subjective and an objective signification. The Apostle may intend the animating principle of hope as cherished by the true Christian, and exciting him to seek what is its object, namely, the glorious inheritance to be hereafter enjoyed. For the objective sense of the word, see Col. i. 5, Tit. ii. 13, Heb. vi. 18. The purport of the prayer is, that both may be suitably appreciated and enjoyed.—"Riches of glory:" That is, the abundance and excellence of it, as the word *riches* frequently denotes. See the latter part

κληρονομίας αὐτοῦ ἐν τοῖς ἁγίοις, 19 *καὶ τί τὸ ὑπερβάλλον μέγεθος τῆς δυνάμεως αὐτοῦ εἰς ἡμᾶς*	heritance in the saints, and what *is* 19 the exceeding greatness of his pow-

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of the note on ver. 7.—"The inheritance" is the Christian's future blessedness, as in ver. 14, comprehending, of course, all those prelibations of happiness which may be enjoyed in the present life. The "hope of the calling" in its objective signification, and "the riches of the glory of the inheritance," are in general the same future blessings, the vastness, perfection, and perpetuity of which, are more fully expressed by the last phrase.—The *καί* in ver. 18 is omitted by several of the best ancient manuscripts, and also by some modern critics. The sense is not affected either by its absence or presence, though most probably it is genuine.—'Εν, among: Thus we have the preposition used in Acts xx. 32 and xxvi. 18, "inheritance among (*ἐν*) them that are sanctified," and in the Wisdom of Solomon, v. 5, "he was reckoned among (*ἐν*) the sons of God, and his inheritance is among (*ἐν*) the saints." "The union of the faithful" followers of Christ "with the saints of the Old Testament in the kingdom of God,"* is the idea here expressed by the Apostle. Our English translation uses the word "in," and Stier contends for this sense, appealing to the accurate use of *ἐν* and *εἰς* in vs. 17–19, and identifying the riches of glory and the inheritance with the presence of God himself dwelling in the saints

19. "And what is the exceeding greatness of his power to us-ward who believe:" This is not to be limited to the final exhibition of divine power, when "the Lord Jesus" shall show his ability "to subdue all things unto himself:" Phil. iii. 21. It comprehends the whole course and operation of divine energy, from the commencement of the Christian life to the period of its ultimate reward, and especially that at present exercised. Griesbach, Hahn, and other editors, connect *κατά* with *τοὺς πιστεύοντας*, and this connection appears also in the versions of Wiclif, Tyndale, and Cranmer, the two latter of which employ the phrase *according to*, and the first the preposition *by*. The Geneva and authorised translations place a comma, and the Rheims a colon, after *believe*. Some who adopt this construction, explain the clause thus: 'who believe in the energy,' &c. But the object of faith is never denoted by *κατά*. See note on Rom. iii. 25, pp. 55, 56. And, moreover, divine energy is not the object of the faith here referred to, but Christ and his Gospel. Others give to the preposition the sense of *by* or *according to*, supposing the Apostle's idea to be, that faith is produced by or in accordance with God's mighty energy. But no such language as that here employed is ever used to denote its production by divine grace. As Harless remarks, we never find *κατά* employed in connection with *πιστεύειν* to express the cause of faith. The passage most in

* Olshausen.

er to us-ward who believe, according to the working of his mighty

τοὺς πιστεύοντας, κατὰ τὴν ἐνέργειαν τοῦ κράτους τῆς ἰσχύος

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accordance with this view, is Col. ii. 12, "through the faith of the operation, τῆς ἐνεργείας, of God;" that is, faith which is produced by divine energy. It is true that genuine faith cannot be exercised without divine influence, and is the result of the operation of the Holy Spirit, as it is said of Lydia, that "the Lord opened her heart:" Acts xvi. 14. But if the usual meaning, 'according to,' be retained with this construction, the idea would seem to be, that the faith exercised by the believer is in accordance with God's mighty energy. Thus it would express the greatness of such faith, and this the Apostle certainly did not intend. Besides, the comparison which he draws out is evidently between God's energetic power in raising and glorifying Christ, and that stated in the beginning of the second chapter in raising his members to spiritual and glorified and everlasting life. It is better, therefore, to connect *κατὰ τὴν ἐνέργειαν* with the first clause of the verse, and to retain its ordinary sense. Thus, "the exceeding greatness of his power" will be parallel to "the working of his mighty power," or 'the energy of the might of his power.'

Eadie very properly remarks that the Apostle cannot be supposed to use "these three terms without distinction, and for no other purpose than to give intensity of idea by the mere accumulation of synonymes. Ἰσχύς, connected with ἴσχω, another form of ἔχω is, power in possession, ability or latent power, strength which one has, but which he may or may not put forth: Mark xii. 30; 2 Pet. ii. 11. Κράτος, from κράς, the head, is that power excited into action; might. Ἰσχύς, viewed in relation to the external results to be accomplished, is *κράτος*: Acts xix. 20. Hence it is used with the verb *ποιεῖν*. The words occur together, Eph. vi. 10, Isa. xl. 26. So joined, the terms express the idea of power exerted or put forth. Ἐνέργεια, as its composition implies, is that power in actual operation. Ἰσχύς, to take a familiar illustration, is the power lodged in the arm, *κράτος* is that arm stretched out or uplifted with conscious aim, while *ἐνέργεια* is the same arm at actual work, accomplishing the designed result. The language is meant to exalt our ideas of divine power. That might exercised upon believers is not only great but exceeding great, and therefore the Apostle slowly and analytically pauses to describe it; first in actual operation, *ἐνέργεια*; then he looks beyond that working and sees the motive power, *κράτος*; and still beneath this he discerns the original unexhausted force, *ἰσχύς*. The use of so many terms arises from a desire to survey the power of God in all its phases; for the spectacle is so magnificent that the Apostle lingers to admire and contemplate it. Epithet is not heaped on epithet at random, but for a specific object." The meaning, therefore, may be expressed as follows: 'according to the operating energy of the exerted

20 αὐτοῦ, ἣν ἐνήργησεν ἐν τῷ Χριστῷ, ἐγείρας αὐτὸν ἐκ νεκρῶν, καὶ ἐκάθισεν ἐν δεξιᾷ αὐτοῦ ἐν 21 τοῖς ἐπουρανίοις, ὑπεράνω πάσης

power, which he wrought in Christ, 20 when he raised him from the dead, and set *him* at his own right hand in the heavenly *places*, far above 21

power possessed by him, which he wrought in Christ,' &c., ver. 20. Thus the exceeding greatness of God's power which is and will also continue to be brought to bear on believers, is represented as in accordance with that energy which he exerted in Christ, when he raised him from the dead, and exalted him to his seat of power in heaven.

20. Instead of ἐκάθισε several important authorities read καθίσας. The weight of evidence is in favor of the verb, and the participle seems to have been substituted to correspond with ἐγείρας. But it is not at all uncommon to employ a verb immediately after a participle. See John v. 44, 'receiving—and ye do not seek;' 2 John 2, 'dwelling in—and shall be.' Thus the assertion becomes the more direct and sometimes emphatic, as is probably the case here: 'having raised—and he set him,' &c.—"Heavenly places:" See on ver. 3.—The concluding part of the Apostle's prayer is, that the Ephesian converts may have a right knowledge of the extraordinary magnitude of God's power exercised in and on believers, which is like that operative energy, which he exerted in Christ at his resurrection and glorious ascension to heaven, where he is elevated to the most honorable position.

The verses that follow contain an amplification of the idea just expressed, with a reference to Christ's lordship over the church; after which (in ii. 1, &c.,) the Apostle returns to his parallel of Christians raised from a state of sin and death to a new and divine life and a glorified state of heavenly elevation and dignity with Christ. Verses 1, 5, 6, are both grammatically and according to the subject connected with i. 20, the 5th evidently resuming the statement made in the 1st, and the 2d and 3d being an extension of the thought that directly precedes, and the 4th introductory to what immediately follows.

Ἥν, "which," relates to ἐνέργειαν, "working," energy in operation. Thus the verb is associated with the noun of the same root, as in vs. 3, 6, and ii. 4.

21. Ὑπεράνω· "Far above:" Literally, 'over above.' This word is not merely equivalent to ὑπέρ, but emphatic, as it is in iv. 10, and the verb ὑπερύψωσε also in Phil. ii. 9. The four synonymes that follow are abstracts for concretes. Stier endeavors to attach distinct and separate meanings to each. Thus Ἀρχή is the highest governing authority, so that ὑπεράνω πάσης ἀρχῆς expresses the thought of supremacy in the strongest possible manner. Ἐξουσία may be subordinate delegated power. Δύναμις is nearly equivalent to ἐξουσία, but more general, and κυριότης, which denotes lordship,

all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which	ἀρχῆς καὶ ἐξουσίας καὶ δυνάμεως καὶ κυριότητος καὶ παντὸς ὀνόματος ὀνομαζομένου οὐ μόνον ἐν τῷ αἰῶνι τούτῳ, ἀλλὰ καὶ ἐν τῷ

dignity, is parallel with ἀρχή. The first two expressions make an antithetic climax, and convey a stronger idea than the other two which are a climax. On the contrary, Olshausen and Eadie maintain that there is "neither climax nor anticlimax in the words," and the way in which the same terms are elsewhere employed by St. Paul, seems to sustain their position. "The *first two terms* here are the *last two* in Col. i. 16, and the *last* term here stands *second* in the twin Epistle. The Jewish theology held that there were different ranks of angels, and amused itself with many fantastic reveries as to their power and position. All that we know is, that among the inhabitants of heaven, order and freedom are not inconsistent with gradation of rank. But above all Jesus is enthroned, the highest position in the universe is his." It is impossible to determine what particular grade of angelic rank and authority is intended to be expressed by the words employed, and to which precedence is to be given. The frequent application of these and other terms of dignity to the celestial hierarchy does, however, plainly imply diversity of rank and glorious condition among the inhabitants of the heavenly kingdom. The attempt of Rabbinical Jews, and some extravagant Christian writers, to classify and arrange the various grades of angels, is a vain effort to "intrude into things not seen," and tends to "puff up" in affectation of knowledge and obstinate conceit. See Col. ii. 18. The reason why St. Paul employs various titles expressive of dignity and authority rather than the simpler term angels is, as Calvin remarks, to amplify the glory of Christ, and to show that every thing, however sublime and excellent, is subject to his majesty.

"Every name that is named:" This may be understood, simply in a comparative sense, as equivalent to every other created being, any one who can be designated by a name. Or the term may be expressive of dignity and honor, as in Phil. ii. 9, 10, 'a name (implying an honor) above every honorable name; that to the honor of Jesus,' &c. Compare in the Septuagint Micah iv. 5, "in the name," ἐν ὀνόματι, implying honor; and Jer. iii. 17, "to the name," or, 'in the honor, τῷ ὀνόματι, of the Lord.'

"Not only in this world, but also in that which is to come:" Several commentators have chosen to connect this phrase with the latter half of the preceding verse. In this construction it will convey the thought that Christ's elevation to the right hand of God commences in the present state of being, and is to continue in the future. The word αἰών is thus used in reference to the present and the future in Matt. xii. 32, and various other

22 μέλλοντι, καὶ πάντα ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ, καὶ αὐτὸν ἔδωκε κεφαλὴν ὑπὲρ πάντα τῇ

is to come; and hath put all *things* 22 under his feet, and gave him *to be* the head over all *things* to the

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places. But still the most natural construction of the words is with what immediately precedes. The Apostle's idea is that Christ's supremacy is over all created authorities and powers both in this world and in the next. The Jewish sense of the phrase, which would make it equivalent to the period preceding Messiah's coming, and that also which subsists under his reign, does not harmonize with the context. For the supremacy of Christ commences with his resurrection, whereas, according to this view it would have existed before this event, and consequently its first period would have been passed before the Apostle wrote. And yet, even according to this sense, the world or age to come, is the eternal period and constitution of Christ's universal kingdom.

22. The first clause of this verse may contain an allusion to the 110th Psalm. It is a quotation from the 8th, and is here applied to designate the supreme authority of Christ over all creation absolutely, as it is also in 1 Cor. xv. 25, 27, and Heb. ii. 8. Compare also Phil. iii. 21. The phrase, "under his feet," often expresses the subjugation of enemies, and is so used in Ps. xviii. 38, xlvii. 3, and elsewhere. But in the 8th Psalm its meaning is not limited to such subjection. This is evident from the context, which shows its application to authority over creatures who are naturally in an inferior condition. Here it comprehends both ideas; that of inferiority and that of subjugation. The quotation is not accommodated, for the language of the Psalm, although intended of human nature in general, was also intended to describe the supremacy of Christ. See the note on Heb. ii. 5-8, pp. 41, 42.

"And gave him," &c. The word "gave" is not to be explained by 'appointed,' although it is often employed in such a meaning. It expresses the common idea of the word, 'donation, benefaction.' Comp. iv. 11, "gave apostles," and especially ver. 8, "gave gifts." The supremely exalted one, the universal Lord, not only of his enemies but also of all creation, him hath God *given* as head to his church. "Over all" cannot be understood in the limited sense of 'principally;' for "all" evidently relates to what had been before said, and expresses universality. The phrase "head over all" is thought to involve a difficulty. Eadie remarks that "the Vulgate merely evades it by its translation, supra omnem ecclesiam," and that "the Syriac rendering" is not "preferable," though followed by Chrysostom, and in more modern times by Erasmus and other distinguished commentators. But on the contrary, the meaning given by the Syriac translation seems to be exceedingly clear and appropriate. 'Christ who is over all hath he given to be head to his church.' And indeed, in a subse-

23 church, which is his body, the ful- ἐκκλησίᾳ, ἥτις ἐστὶ τὸ σῶμα 23

quent page, Dr. Eadie gives this meaning himself, only in more paraphrastic language. "This glorious Being, above all princely essences, and having the universe at his feet, is, by generous divine appointment, head to the church." He says also just before: "The πάντα (all things,) are not connected with him as their head; their relation to him is merely denoted by ὑπέρ, (over;) but the church claims him as its head, him who is over all." The subjection of all things and the supremacy of Christ, which have just been stated, show that the Apostle intends to represent Christ as head of all things. And this universal head, this supreme divinely appointed unlimited ruler, is given by God to be the head also of his church.

It is a mistake to suppose that the church consists partly of angelic beings, although some expositors have endeavored to give it this enlarged signification. In the Scriptures the word is applied to designate the body of believers, who are called out by God from the world with a view to their restoration to the divine image and favor, and also to future and eternal happiness. See Matt. xvi. 18, xviii. 17, Acts ii. 47, 1 Cor. vi. 4, xii. 28, Eph. iii. 10, 21, v. 23, 25, 27, 29, 32, Phil. iii. 6.

23. Ἥτις· "Which:" This relative is more emphatic than the simple ἥ. It is equivalent to the phrase, 'which certain (thing,)' namely, the church.—"Is his body:" The Scriptures often designate the church as the body of Christ. The remarks of Eadie are strikingly illustrative of the connection which subsists between the Saviour and his church as denoted by this figure. "Head and body are correlative, and are organically connected. The body is no dull lump of clay, no loose coherence of hostile particles; but bone, nerve, and vessel give it distinctive form, proportion, and adaptation. It is fitly framed together and compacted by the functional assistance of the joints. Its various members are not in isolation, like the several pieces of a marble statue. No portion is superfluous; each is in its fittest place, and the position and relations of none could be altered without positive injury. The church is not a fortuitous collection of believing spirits, but a society, shaped, prepared, and life-endowed, to correspond to its head. The head is one, and though the corporeal members are many, yet all is marked out and 'curiously wrought' with symmetry and grace to serve the one design. There is organization, and not merely juxta-position. There is first a connection of life: if the head be dissevered, the body dies. The life of the church springs from its union to Christ by the Spirit, and if any member or community be separated from Christ, it dies. There is also a connection of mind; the purposes of the head are wrought out by the corporeal organs—the tongue that speaks, or the foot that moves. The church should have no purpose but Christ's glory, and no work but the performance of his commands. There is at

αὐτοῦ, τὸ πλήρωμα τοῦ τὰ πάν-τα ἐν πᾶσι πληρουμένου·	ness of him that filleth all in all:

the same time a connection of power: the organs have no faculty of self-motion, but move as they are directed by the governing principle within. The corpse lies stiff and motionless. Energy to do good, to move forward in spiritual contest and victory, and to exhibit aggressive influence against evil, are all derived from union with Christ. There is, in fine, a connection of sympathy. The pain or disorder of the smallest nerve or fibre vibrates to the head, and there it is felt. Jesus has not only cognizance of us, but he has a fellow-feeling with us in all our infirmities and trials. And the members of the body are at the same time reciprocally connected, and placed in living affinity, so that mutual sympathy, unity of action, co-operation, and support, are anticipated and provided for. No organ is superfluous, and none can defy or challenge its fellow. Similar fulness and adjustment reign in the church."*

"The fulness," &c. Τὸ *πλήρωμα* is evidently in apposition with "body," and the whole phrase describes the church. A construction has been proposed, which would make this word the accusative, in opposition with *αὐτόν*, and governed by *ἔδωκε*. Thus Christ would be designated as "the fulness of him," &c., and as given to the church, his body. But this is quite inadmissible, as it involves an unnatural violence to the order and position of the words. It is exceedingly difficult to settle the true inter pretation of this verse. Much depends on determining the meaning of *πλήρωμα* as expressive of the church. I shall endeavor to lay clearly before the reader the two leading expositions.

"The great question is," as Eadie says, "whether *πλήρωμα* has an active or a passive sense." Those who maintain the former view explain the word thus: that which fills up, completes, the object denoted by the following words, *τοῦ πληρουμένου*, that is, Christ. The church will thus be called the fulness of Christ, as being his body and consequently giving completeness to the head, or rather the person. Thus Chrysostom explains the word: "He says, *fulness*, meaning, as the head is made full (complete) by the body." *Πλήρωμά φησι, τουτέστιν, οἷον κεφαλὴ πληροῦται παρὰ τοῦ σώματος.*† So also Jerome: "As therefore a commander is filled up," (completed, brought into a condition of full capability,) "if his army is daily augmented, and new provinces are added and multitudes of people swell the increase; so also our Lord Jesus Christ is himself filled up in (or *through* or *by means of*) all, inasmuch as all trust to him,‡ and daily come to his faith." Sicut adimpletur imperator, si quo-

* Commentary, pp. 100, 101, 308, 309.

† Hom. iii. ad Eph. Opera, tom. xi., p. 20.

‡ The Latin is not clear.

tidie ejus augeatur exercitus, et fiant novæ provinciæ, et populorum multitudo succrescat, ita et Dominus noster Jesus Christus in eo quod sibi credunt omnia et per dies singulos ad fidem ejus veniunt, ipse adimpletur in omnibus.* Calvin and Beza take the same view. The latter represents Christ's love to his church to be so great as to lead him to regard himself as mutilated and imperfect, unless it be conjoined with him as a body is to its head. "Complementum, *πλήρωμα·* sive supplementum. Is enim est Christi in ecclesiam amor, ut cum omnia omnibus ad plenum præstet, tamen sese veluti mancum et membris mutilum caput existimet, nisi ecclesiam habeat sibi instar corporis adjunctam."†—Consistency with this active view of the noun would seem to require that the following participle should be regarded as passive, and rendered 'of him who is filled.' But many who give this view to the noun do not carry out its application to the verb.

That *πλήρωμα* is used in the New Testament in an active sense is certain, but not that it is always so used. Harless affirms that it is, and that it means 'what fills,' so that the connected genitive expresses the filled object. Undoubtedly it is so used in Matt. ix. 16, where it denotes a *patch* inserted in a garment, which consequently *fills* up the hole or rent. Eadie allows the correctness of the active sense in this place, but contends for a passive in certain other cases which seem, on the contrary, to favor the active. "The word is often used in a passive sense to denote fulness—the state of that fulness or the contents of it: Mark viii. 20, *πόσων σπυρίδων πληρώματα*—'how many filled baskets of fragments.' Ps. xxiv. 1. 1 Cor. x. 26, 'the earth and all its contents:'" (literally, 'and its fulness.') "So it is used of the inhabitants of a city, as its complement of population; of the lading of a ship; the armed crew in the Trojan horse; and the animals in Noah's ark. In such examples the idea is scarcely that of complement, but the city, ark, and ship are represented as in a state of fulness. What they contain is not regarded as filling them up—*πλήρωσις*, but they are looked upon in the simple view of being already filled up."

But this will not bear examination. The objects mentioned are not merely regarded as "being already filled up." The material which fills them is as specific and definite as the objects filled; so that the necessary result, that is to say, an active meaning, cannot be thus set aside. In the first text referred to, *πλήρωμα* does evidently express the contents of the baskets. It is not "how many filled baskets," but 'the fillings of how many baskets.' What is said to have been taken up is not the filled baskets, but the fillings of them. The baskets are of course included, as they contained the fillings, the *πληρώματα κλασμάτων*. And the previous verse explains this: "How many *baskets* full of fragments took ye up?" It is

* Comment. in loc., Opera, tom. iv., col. 338. † Nov. Test., sup., p. 574.

not easy to say what Dr. Eadie intends by the expression,—"the contents of it." Contents of what? It is difficult to perceive what this can mean but the contents of the things filled; and this evidently gives to the word the active meaning. So also in the passage quoted in Corinthians from the Psalms, the πλήρωμα is plainly what *fills* the earth. The other cases are exactly analogous, and the πλήρωμα is that which "is regarded as filling" respectively the various subjects. The word is active, and so is it also in John i. 16, "of his (Christ's) fulness."

But this is not its invariable meaning. In some places the word is emphatic and denotes large abundance. Thus in Rom. xv. 29, "fulness of the blessing;" xi. 25, "fulness of the Gentiles," where see the note, p. 206. In xiii. 10, it expresses either thorough sincere obedience to God's law, or what constitutes the essence of its requisitions. In Gal. iv. 4, "when the fulness of the time was come," the word cannot mean, according to the rule laid down by Harless, that which filled up the time, for this would be equivalent to the whole space which preceded it. It denotes the *completion* of a definite period, as does also the verb with σύν in Acts ii. 1, and the analogous word πίμπλημι. It is not therefore necessary to give to πλήρωμα in the verse under consideration an active meaning. The probability is that it is used by a metonymy. In this case it might describe what *is filled* as well as what *fills*.

Indeed the best grammarians lay it down as a principle, that "the ending μα on the other hand" (meaning in contradistinction to μος just before mentioned,) "denotes rather, as *concrete*, the *effect* of the verb and even the object; so that it mostly coincides with the *Neuter Part. Perf. Pass.* e. g., πρᾶγμα, *that which is done, deed; μίμημα, the imitation*, i. e. *the copy; σπέρμα, that which is sown, seed*, &c."* Thus τὸ πλήρωμα will be equivalent to τὸ πληρούμενον, *that which is filled*, as σῶμα is thought to be with σωζόμενον, *that which is preserved, nourished.*† In accordance with this passive meaning of πλήρωμα are the expressions in iii. 19, and Col. ii. 10, "that ye may be filled," πληρωθῆτε, "ye are filled in him" (Christ,) ἐστε ἐν αὐτῷ πεπληρωμένοι.

The active sense of the noun involves in this place a very improbable view, namely, that it is the church which gives completeness to Christ, who, if conceived of as without it, would be imperfect, defective, in the words of Beza before cited, veluti mancum et membris mutilum caput. But such language in relation to Christ and his church is improper and utterly destitute of authority. It cannot be said in accordance with Scripture, unless in a very modified sense indeed and strictly guarded from error, that the church fills up Christ. Such language certainly never occurs. "Christ is never called the head in such a way that the church forms the complement of it, and

* Buttmann's Larger Greek Grammar, Robinson's translation, § 119, 7, a, p. 324.

† This derivation is maintained by Stier, vol. i., p. 201, note, ii., p. 339.

that thus he without the church would be a mere head without any body."* The passive sense must contain the true meaning. The word πλήρωμα is therefore equivalent to 'the filled up (thing.)' The church, the body of Christ, is that which is filled up. To the inquiry, with what is it filled, the answer is, with that which is elsewhere denoted by this very word. "Of his fulness, πληρώματος, have we all received, even grace upon grace:" John i. 16. It is this that fills the church, which is here described by that which fills it, the thing contained being employed by a figure to denote that which contains it. "The church is the filled up receptacle of spiritual blessing." Eadie.

Τοῦ τὰ πάντα ἐν πᾶσι πληρουμένου· "Of him that filleth all in all."—Most of the interpreters who give to the noun the active sense and thus make the church the complement of Christ, do nevertheless translate the participle by *who filleth.* Consistency would require the passive, so as to give the whole meaning, thus: 'His body, that which is the filling up of him who is filled,' &c. Those interpreters most probably felt that the accompanying words, τὰ πάντα ἐν πᾶσι, "all in all," could not be satisfactorily explained without giving to the participle an active or at least a middle sense. If the passive be retained, Christ must be the subject, and he will be represented as progressively increasing in proportion to the number and true Christian character of his members. Compare iv. 12, 13. In this view πάντα may be the accusative absolute or governed by κατά understood. Beza objects to the passive view given by Chrysostom, who explains *is filled* in reference to Christ's mystical body being composed of all the faithful, his members. He calls it forced, *coacta interpretatio*, and explains the participle actively, referring for illustrations to Xenophon and Plato. It is best to regard πληρουμένου as the middle form. The literal translation of the whole clause will then be as follows: 'The filled up of him who filleth for himself all things with all;' (that is, all which may contribute to their well-being.)

This may be a periphrasis for Christ or for God. The former view is that which has been most generally received. In defence of it the parallel place in iv. 10, 13, is alleged, where *Christ* is said to fill all things, and a fulness is predicated of *him.* But there is this striking difference between the two cases. While Christ is the prominent subject in the fourth chapter, God is equally so in the first. It is also argued that, as the genitive clause, "of him that filleth all in all," qualifies the word "fulness" in this first chapter, and is parallel with the preceding genitive pronoun "his;" since the one phrase, "his body," or 'the body of him,' can relate to none but Christ, so neither can the other, "the fulness of him that," &c. So Harless: Ist unser Satz Parallelsatz zum vorigen τὸ σῶμα αὐτοῦ, so muss das πληρουμένου wie αὐτοῦ ein und dasselbe

* Olshausen.

Subject haben. But this argument will not bear examination. It presumes a nicety of construction which is by no means either necessary or usual. A writer may speak of some quality which belongs essentially to a certain individual, and then proceed to characterize it by referring to its original giver, employing in each case the same grammatical construction, while the giver and the possessor of the quality are two distinct persons. Surely if the Apostle had written, the church is the body of Christ, the honored community of God, the construction would be perfectly natural and easy.

In favor of referring the clause to God, the following remarks are submitted. Throughout the whole chapter, God is represented as the prominent agent. It is he who "hath blessed, chosen, predestinated, and highly favored us;" his grace "hath abounded towards us;" it is he who "hath made known to us the mystery of his will;" he brings "all together in Christ, and worketh all things according to his own good pleasure." The Apostle prays that "the God of Christ" would give his Spirit. He speaks of God operating in Christ, raising him from the dead and seating him in heaven, subjecting all things to his authority, and giving him, in this glorified condition, as head to his church. See vs. 3–6, 8–11, 17, 19–22. How perfectly natural now is it, to represent God, who has just been said to work all things, as filling all. Immediately afterwards, too, God is said to quicken, raise, and seat us with Christ in heaven: ii. 5, 6. After the Apostle has spoken, throughout the chapter, of all favors as originating in God, and communicated through Christ by the Spirit, it is reasonable to expect that, in the conclusion of this part of his subject, God should be the prominent topic.

The phrase thus interpreted preserves also an analogy in the leading thought which marks the conclusion of the first three chapters. Here the church is the filled of God who fills all; in ii. 22, it is the well founded, compact, and increasing building of God; and in iii. 20, the climax of the prayer is, that the Ephesians, as part of that building, may be filled according to the fulness of God.

It is perhaps impossible to determine with certainty which of these two views imbodies the true interpretation, as either agrees very well with the signification of the words, and with other declarations of Scripture. The latter, however, appears to be the more probable.

Τὰ πάντα ἐν πᾶσι· "All in all:" The article is undoubtedly genuine, being strongly supported by manuscript and other ancient authority. The application of the words may be restricted to the members of Christ's church, who are abundantly supplied with all necessary gifts and grace. This view is maintained by Stier. He regards the second adjective as masculine, and explains both in reference to those who compose the church, beyond which, he says, the thought does not advance after

the word ἥτις. By ἐν πᾶσι he understands all its members, and by τὰ πάντα all the particulars that belong to them; and, as the result, he gives the meaning thus: 'who filleth all parts, the most inward in all;' alle Theile, das Innerste in Allen. He objects to employing such a phrase in the most comprehensive sense, and remarks that, properly speaking, neither Christ nor God can truly be said thus to fill all things, and that such language can apply only to the church; referring to iv. 6. It is true that all things absolutely neither are nor can be filled with the influences of divine life, light, and love. Neither incorrigibly wicked men nor evil angels are so blessed. But this only proves that the term "all things" may be here limited by the nature of the case, and understood only of those beings to whom the affirmation can properly apply. The clause may, notwithstanding its general character, be restricted to the church, in entire harmony with the immediate context. Even then the neuter πάντα may be used to denote persons, as it is also elsewhere: See perhaps John i. 11, certainly vi. 37, 39; 1 John v. 4, Eph. i. 10, Col. i. 20. Ἐν πᾶσι may be translated, 'with all things,' meaning all gifts and graces; or, 'in all places.' Πᾶσι is used of *things* in 2 Cor. xi. 6, 1 Tim. iii. 11, and Tit. ii. 9, and certainly is equally applicable to places, of which it is most probably used in Phil. iv. 12.

But the clause is fairly susceptible of a wider application. The adjective has just been employed in its most extended signification, and no good reason can be assigned why it may not have as extended an application as the subject allows, namely, to angels and saints who form one holy company united under Christ, and supplied to the full with all necessary blessings. The meaning therefore may either be, 'who filleth all in all places', or, 'all with all' that is necessary to their well being. In either case, it presumes the ubiquity, and consequently the divinity of the subject.

ii. The former part of this chapter is most intimately connected with the latter of the preceding one, so that the division is most unfortunate, as it separates the one train of thought. A semicolon or colon is a sufficient stop.

1. "And you:" Ὑμᾶς is not governed by πληρουμένου, or by ἐπλήρωσε understood, meaning, 'filleth' or 'hath filled you.' St. Paul would not have said, 'and filleth you being dead.' It would be incongruous to represent the very first act of God or Christ towards the morally dead as the gift of full supplies of grace. The ideas too are dissonant. To give 'life to or raise' might be expected, and accordingly we find this governing verb in the fifth verse, after the introduction of a course of remark suggested by the first.

παραπτώμασι καὶ ταῖς ἁμαρτίαις, were dead in trespasses and sins;

Ὄντας· 'Being:' that is, when ye were. Compare ὤν in Heb. i. 3, and ὑπάρχων in Phil. ii. 6.—"Trespasses and sins:" Each word in the Greek has its article, which many critics regard as emphatic. Olshausen and Stier explain them thus: 'those trespasses and sins which you are conscious of having committed.' Eadie prefers an emphasis somewhat different:—"Sins which are well known to have characterized your unconverted state." Several commentators have endeavored to establish a distinction between "trespasses and sins," παραπτώμασι and ἁμαρτίαις. Some regard the former as offences which arise from inconsideration, the latter as those which are knowingly committed. Others make the distinction to consist in the commencement and the consummation of sins; others, in overt acts and inclinations or words; others, in sins committed in a Jewish or Gentile state. But that the words express such nice distinctions is incapable of proof. The connected words describe a condition of general sinfulness manifested in the life and conduct, as righteousness and holiness denote a condition of religious obedience to God's law. Olshausen and Stier both consider the datives as causal, and translate, '*by* trespasses and sins.' The dative is so used in Rom. viii. 13, "if ye *by* the Spirit," πνεύματι. So in the next verse, and Gal. v. 5, 18. These writers do not allow that, like Col. ii. 13, the language expresses merely the former Gentile state of the converts addressed; and to note the difference, they refer to the preposition ἐν in that place. The former remarks, (and he is quoted with approbation by the latter,) "Here" (in Ephesians,) "sin is conceived as that which kills, but, in the epistle to the Colossians, as the element in which the deadness of the natural man shows itself continually."

The dative is certainly here employed in a very different sense from that of Rom. vi. 2, where it means, "dead to sin," that is, not under its influence; certainly, too, it is very often used to express cause, instrumentality. And, moreover, in the next clause, *in*, denoting condition, is expressed by the preposition, as also in Colossians, as just referred to, and in Rom. iv. 10, where it occurs four times. Still, what the Apostle expresses in one epistle by the preposition, he represents in another by the simple dative. Compare ἐν δόγμασι in Eph. ii. 15 with τοῖς δόγμασι in Col. ii. 14. It seems, therefore, that either phrase is allowable to express condition. In Rom. vi. 1, the simple dative is employed in the same way: "Shall we continue in sin," τῇ ἁμαρτίᾳ. The meaning therefore which is given in our English translation, "dead in trespasses," need not be abandoned.—"Dead:" This figurative term expresses a state of insensibility to the impressions of true religion, so that the party denoted thereby is uninfluenced by its sanctions and representations. It expresses also inability

2 wherein in time past ye walked according to the course of this	ἐν αἷς ποτε περιεπατήσατε κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου,	2

to raise oneself from the condition denoted by the word. Both these characteristics belong to a state of death, and are here involved in the figure. Compare the note on Rom. vi. 2.—The reference is principally to Gentile converts, although the description is applicable to all who are in a state of nature. This may throw light on the change of person which occurs, the Apostle commencing with the second, and afterwards, ver. 5, introducing the first.

2. The Old Testament expresses a man's character and course of life by the word *walk*. See Gen. v. 24, vi. 9, xvii. 1, Ps. xxvi. 3, and various other places. The same figurative usage appears also in the New Testament. See Eph. iv. 1, 17, v. 2, Phil. iii. 17, Col. ii. 6.—"Course:" *αἰῶνα·* A few writers, among whom is Mosheim,* ascribe to this word the Gnostic sense of a spiritual being, an æon, in order to make it parallel with *ἄρχοντα*, "prince," ruler, in the next clause. So also Michaelis in loc.† But it is doubtful whether the word was employed in this Gnostic signification so early, and it is certain that the New Testament contains no similar usage. Neither is it necessary to regard this and the next word as a pleonastic expression for the world or present state of things. *Αἰών* describes the character of *κόσμος*, and may be regarded as the manners, mode of living, "course." Its signification is analogous to the English phrase, "spirit of the age," though of wider application. *Κόσμος* means either the men of the world, or the usages and habits of life as marked by irreligion and sinfulness: See John xii. 31, xviii. 36. It is not to be limited to any particular period of time or race of men, but applied to the present sinful state of masses living in neglect of God, in contradistinction to the holy living of saints here in God's church, and especially hereafter in heaven.

"The prince of the power:" That is, the Devil. See John xii. 31, xiv. 30, xvi. 11, 2 Cor. iv. 4. In Acts xxvi. 18, the language "power of Satan" occurs. Some regard the phrase in this epistle as equivalent to 'the powerful prince.' Others understand by power the whole force of Satan, the host of powerful beings over whom he presides. Stier denies that *ἐξουσία* ever has this meaning. But it is employed to denote delegated authority, jurisdiction, dominions, in Luke iv. 6, xxiii. 7; also, powers in opposition to Christ and his Gospel in 1 Cor. xv. 24; and, in the plural, authorities, whether earthly or celestial, in Rom. xiii. 1, Col. i. 16, 1 Pet. iii. 22. And here the general idea is the same as in these passages in the epistles. Since each demon must be regarded by man as a power in him-

* De Rebus Christianorum ante Constantinum Magnum, Helmstad. 1753; Prolegomena, sect. xxxiii., p. 30.

† Paraphrasis und Anmerkungen, über die Briefe Pauli, Gött. 1750, 4to, p. 13, note (29.)

κατὰ τὸν ἄρχοντα τῆς ἐξουσίας τοῦ ἀέρος, τοῦ πνεύματος τοῦ	world, according to the prince of the power of the air, the spirit that

self, much rather must all combined. In favor of this view joined with the ordinary signification of power, might, Eadie refers to Luke xxii. 53, and Col. i. 13. But in these places the latter idea alone gives a very suitable and sufficient meaning.

"Of the air:" Heinsius,* Storr,† and Schleusner,‡ assign to ἀέρος the Homeric signification of 'darkness,' and make it equivalent to the scriptural σκότος. So also Tittmann, who regards it as a figure for bad men.§ But this is without any support from New Testament usage, ἀήρ being always applied in the common meaning of atmospheric air, and σκότος being the word employed to express the state of ignorance, sin, and misery which pervades the empire of Satan.—Some have given to the word the adjective sense of aerial, that is, subtle, or swift, mighty, invisible. But this is so fanciful as not to require refutation.—Others again suppose the Apostle to coincide with the Pythagoreans, or with the Rabbies, in regarding the air as the habitation of spirits. See Wetstein in loc.—Some have said that, as the powers alluded to are neither earthly nor heavenly, the Apostle designates them by an intermediate epithet. Thus Olshausen, in his very indefinite and unsatisfactory attempt to explain the term. After vainly endeavoring to show from 1 Thess. iv. 17, that "air" is equivalent to 'heaven,' he proceeds thus: "Accordingly, we believe we are fully justified in understanding ἀήρ in our passage not of the atmospherical air, but of the higher regions generally, which we are wont to call heaven. St. Paul here chooses for the idea that phrase instead of ἐπουρανίων, with the object, perhaps, of characterizing by it the powers, to which the readers of the epistle had been subject before their conversion, as not *earthly* ones, it is true, but certainly not *heavenly* ones either."‖ But the question returns, what does he mean by this epithet? to mark a merely negative characteristic? Does he select it simply because it does not express either of two erroneous views? and because he knew none exactly suited to his purpose? This is not to be supposed; and yet the solution intended by the exposition extends no further.—Eadie's view is ingenious, and I believe peculiar. He supposes

* Exercitationes Sacræ ad N. T. Edit. Lugd. Bat. 1739, p. 459.

† In his dissertation on the word πλήρωμα, sec. xii., Opuscula Academica, vol. i., p. 179, note 70. Tübing. 1796.

‡ Lexicon, under ἀήρ, 3.

§ Tractatus de vestigiis Gnosticorum in N. T. frustra quæsitis. Lips. 12mo, 1773, pp. 216-218. This Treatise was translated by the former rector of the Church of the Ascension, New York, the present Bishop of Massachusetts, M. Eastburn, D. D., and may be found in Essays and Dissertations in Biblical Literature, Carvill, N. Y., pp. 278-399. The view here referred to is on pp. 382, 383.

‖ The italics are the author's, as given in the English translation, which is here quoted: p. 166, Edinburgh, 1851.

now worketh in the children of νῦν ἐνεργοῦντος ἐν τοῖς υἱοῖς

"the ἀήρ and κόσμος to correspond in relation. Just as there is an atmosphere round the physical globe, so an ἀήρ envelops this κόσμος. Now, the κόσμος is a spiritual world; it is the region of sinful desires; it is the sphere in which live and move all the ungodly. The κόσμος of the New Testament is opposed to God, for it hates Christianity; the believer does not belong to it, for it is crucified to him, and he to it. That same world is an ideal sphere, comprehending all that is sinful in thought and pursuit—a region on the actual physical globe, but without geographical boundary. It is all that moral territory that lies out of the living church of Christ. And, like the material globe, this world of death-walkers has its own atmosphere, corresponding to it in character. All that animates it, all that gives it community of sentiment and contributes to sustain its life in death, and enables it to breathe and be, may be termed its atmosphere. Such an atmosphere is really Satan's seat, his chosen abode, giving to the κόσμος that 'form and pressure,' that αἰών, which the Apostle here describes as its characteristic element." But, according to this figurative interpretation, the air spoken of belongs to the world just before mentioned, and in connection with which we might therefore expect it to have been placed; whereas it is here connected with Satan or his force. Besides, such a figurative use of this word, which presumes a drawing out, in so very particular and minute a manner, an analogy between the natural world and the figurative and sinful one over which Satan reigns as dominant lord, has no scriptural sanction. It is without any parallel.

In the midst of so many and diversified expositions, the simplest and most apparent on the face of the passage seems to be the most probable. The Apostle may represent the agents of the evil one as resident in the air, in which they may travel about on their mischievous errands of temptation. See 1 Pet. v. 8. Unless we falsely attribute ubiquity to these malicious spirits, we must allow that they change their locality. To stigmatize such a representation as puerile and trifling is unreasonable, as our philosophy supplies us with no information which can authorise a denial of it. Or, the Apostle may adopt such language as was then in use, whether partially or generally, to designate the person and character of the arch-enemy of mankind, without intending particularly to describe him or his domain. Thus the Syriac New Testament constantly applies the phrase *eater of pieces* (or *bits* of flesh,) to the Devil, as the great detractor and calumniator, (biter: comp. Gal. v. 15,) employing a conventional phrase. And when he is called Beelzebub, it is without any reference to the meaning of the word, which is, *Lord of flies*, and indeed, to the great mass of readers its meaning is unknown.

Τοῦ πνεύματος· The genitive here employed has occasioned great per-

3 τῆς ἀπειθείας, ἐν οἷς καὶ ἡμεῖς πάντες ἀνεστράφημέν ποτε ἐν	disobedience: among whom also we all had our conversation in times 3

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plexity to commentators. Some suppose it to be used by a grammatical solecism, an aberration from the usual construction, which De Wette thinks is undoubtedly the most natural view,*—or, which, if allowable, would resolve itself into the same principle, by attraction with the immediately preceding words. It may be grammatically connected with ἄρχοντα, and, as is said of ἐξουσίας, be understood, in a collective sense, of that spiritual body, who regard Satan as their head and chief, and who now work among the children of disobedience. It has been explained of diabolical influence, considered as distinct from personality. But this is not probable. It rather appears to be antagonistic to what is said in i. 17. and to designate the person of the great enemy, or his active agents, the body of evil spirits. Ἐνεργοῦντος is in contradistinction to the same participle and the verb in i. 11, 20. As, in the one case, God is the operating agent, so in the other, is the evil spirit, personality being equally implied in each.

"Now:" This is antithetic to, "in times past." This evil spiritual agent now operates on the unconverted, as he formerly did on you. It may express also the increased activity of Satan and his emissaries in behalf of their cause, arising from the efforts made by the advocates of the Gospel to overturn his kingdom. As if the Apostle had said, 'Now, at this particular time, this spirit is unusually energetic.' Although ἀπειθείας expresses disobedience in general; yet the connection in which the word stands, and especially with the particle "now," shows that it relates principally to that modification of disobedience which is designated by unbelief. "Children" or "sons of" is a Hebraism, denoting intimate union with and dependence on. See ver. 3, Col. iii. 6.

3. "Among whom," ἐν οἷς· Stier supposes the παραπτώμασι of ver. 1 to have a special reference to Jews and ἁμαρτίαις to Gentiles. As ἐν αἷς in ver. 2 relates to the latter of these words, he maintains, with Bengel and Koppe, that ἐν οἷς in ver. 3 relates to the former, and translates, "in which (trespasses.)" He denies that any but unbelieving Heathens are intended by the phrase, "sons of disobedience," and infers that therefore Jews cannot be meant, nor can they be so designated in regard to their condition before the preaching of the Gospel. But the distinction between the two words is not well founded, and the most natural connection of ἐν οἷς is with the phrase which immediately precedes, "sons of disobedience." That these words are intended to refer exclusively to unbelieving Gentiles cannot be proved; for, although it may be conceded that the state of such is what the Apostle principally describes, yet his

* Ubi sup., p. 110.

past in the lusts of our flesh, fulfilling the desires of the flesh and of	ταῖς ἐπιθυμίαις τῆς σαρκὸς ἡμῶν, ποιοῦντες τὰ θελήματα τῆς

language applies in no slight degree to all men irrespective of the Gospel, and consequently to Jews as well as Gentiles. Stier's argument that ἐν αἷς and ἐν οἷς must be parallel in construction on account of the parallelism of the sentiment in the two verses, is mere assertion, more than counterbalanced by the natural connection of ἐν οἷς before stated.

"Conversation:" This word was formerly used in the sense of behaviour, and the whole phrase "had our conversation in" is equivalent to, 'conducted ourselves according to.'—"Flesh:" That is, our sinful and corrupt nature; so called, not because the flesh is the source of sinfulness, but probably because its fleshly tendency predominates over the mind, will and affections, and enslaves the soul to sin. The term is employed in contradistinction to "spirit," as denoting the holy principle produced by divine grace. See John iii. 6.—"Fulfilling:" Literally 'doing.'—"Desires:" Literally, 'wills.' The word in the original is plural, and expresses various sorts of desires, inclinations, and wills. Thus it is used in Acts xiii. 22, of David, who is said to "fulfil all" God's "will," θελήματα.—"Mind:" the Greek is plural and properly means 'thoughts.' In the singular the word is used to express the mind or heart. See Matt. xxii. 37, Mark xii. 30, Luke x. 27, Eph. iv. 18, Col. i. 21, 1 Pet. i. 13. As the thoughts and purposes proceed from the internal element of the man, they indicate character. There is no necessity to consider the two words flesh and thoughts as a hendiadys, meaning 'carnal thoughts.' Each may retain its distinct signification, the former referring to the carnality of sinful nature, and the latter to sinful thoughts, wishes, intentions, and purposes in general.—"Wrath:" "ὀργή is not simply 'punishment,' but that just indignation which imbodies itself in punishment."* The phrase "children of wrath," which corresponds with that before employed, "sons of disobedience," denotes condition: 'worthy of and subjected to wrath.'

"By (or in) nature," φύσει· See Rom. ii. 14.—Stier directs our attention to the order of the words: 'children, (not of Abraham, not of God, but,) by (or in) nature, of wrath.' He supposes a special reference to Jews.—The clause of which this is the beginning has been made the subject of much theological controversy, and therefore ought to be the more carefully examined. On the one hand, it cannot admit of a reasonable doubt that φύσει expresses the present *nature* of those spoken of, as it is used in Gal. ii. 15. This is the well supported classical and biblical meaning of the word, which denotes what belongs to the thing described to us, not merely what is introduced into it by some outward cause. And yet

* Eadie.

σαρκὸς καὶ τῶν διανοιῶν, καὶ ἦμεν τέκνα φύσει ὀργῆς, ὡς καὶ

the mind; and were by nature the children of wrath, even as others.

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it may not indicate the original character of the thing, but only that which in its present state it bears. Thus, what the Scripture often predicates of human nature is only true of it subsequently to the fall, and was not intended to apply to its antecedent condition. Still, what the present condition of our nature is may fairly and reasonably be affirmed of human nature; and, in accordance with this common sense view of the truth, does the Apostle here speak. We are now, in our state as descendants from fallen Adam, "children of wrath;" so therefore by our present miserable nature: but not so in our original nature, as created by God, and pronounced by him to be "very good:" Gen. i. 31. Our original nature is not what is commonly called human nature. The former was without sin; the latter is contaminated by the effects of the fall. Grotius denies that the expression relates to original corruption. He appeals to the preceding context, which, he says, evidently refers to vices of which many of the ancients were free. Non agi hic de labe originaria satis ostendunt præcedentia, ubi describuntur vitia, quibus multi veterum fuere immunes.* He explains φύσει by really, truly, vere, revera; which is not in accordance with its ordinary use of *naturally*. On the other hand, it is equally unquestionable that sin, whether committed by indulgence in thought and purpose within the inner man, or developed in outward act, both shows and augments the natural sinful character. The overt act is only the development of natural disposition; it does but bring out the nature in sinful conduct and habits. The latter could not be produced, if the former did not exist as the effective cause. And it is evident on the very face of the passage, that human fallen nature is thus represented in its state of sinful action in this verse. The "children of wrath," here spoken of are men acting out their natural corrupt character in a course of sinful living. Eadie remarks that the words "and we were," relate to "a point of time prior to that indicated by 'doing.'" But this is unfounded. The candid reader, who has no preconceived doctrinal theory to serve, must perceive that the two phrases, "fulfilling the desires," literally, 'doing the wills,' and "were by (in) nature," both relate to the same active condition, and consequently to the same point of time. His view would require a pluperfect sense of ἦμεν, 'we had been,' for which there is no sufficient proof. The doctrine that the fallen descendants of Adam are "born in sin and" therefore "children of wrath," is not indeed directly asserted in this text, although an innate depravity of character of which this is an unavoidable result, is plainly implied, according to the ordi-

* In loc. See Critici Sacri.

4	But God, who is rich in mercy, for his great love wherewith he loved	οἱ λοιποί· ὁ δὲ θεός, πλούσιος ὢν ἐν ἐλέει, διὰ τὴν πολλὴν	4
5	us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are	ἀγάπην αὐτοῦ, ἣν ἠγάπησεν ἡμᾶς, καὶ ὄντας ἡμᾶς νεκροὺς τοῖς παραπτώμασι συνεζωοποίησε	5
6	saved,) and hath raised *us* up together, and made *us* sit together	τῷ Χριστῷ, (χάριτί ἐστε σεσωσμένοι,) καὶ συνήγειρε, καὶ συνε-	6

nary meaning of the word "nature." All men are described as naturally dead in trespasses and sins, as acting in accordance with the suggestions of Satan and of the carnal mind. And, as every effect must have an adequate cause, what invariably and without a single exception appears in conscious, intelligent human beings, must find its cause in their nature, as the word φύσις here teaches; though the variously diversified developments of this nature take their form and garb from the circumstances and outward condition in which men are placed.

"Even as others;" rather, 'as also the others:' That is, the mass of irreligious men, the unconverted world in general. Stier limits this phrase to the unbelieving Jews. But this results from his view of the earlier part of the verse, where he explains "we all" of Jewish converts living formerly in trespasses or transgressions; which is not sustained by any decided proof.

4–6. The representation contained in these verses is in direct contrast to what has been just stated.—"Rich:" That is, superabundant, plenteous. —"For his great love wherewith he loved us:" The plan of the Gospel, and all the blessings flowing from it, spring from the exhaustless fountain of God's love. See on i. 4, last clause—'Αγάπην—ἠγάπησεν· The use of the verb with its cognate noun is quite usual, and sometimes makes the meaning emphatic: See i. 3, 6, 20. "Us" comprehends all true Christians.—The καί in ver. 5 marks a resumption of the same particle in ver. 1, and the connection of the statements immediately afterwards made with those which had been made before in i. 20. It may also have the signification of 'indeed, truly.'

"Hath quickened us together with Christ:" The death, life, and resurrection of which the Apostle here speaks, are all spiritual; although a literal re-vivification and glorious resurrection of the body, as resulting from the former, are necessarily implied. This life and resurrection therefore are experienced by the Christian in the present state. The preposition σύν, 'with,' which is joined to each of the three verbs, shows the connection of the Christian's spiritual life and advancement to celestial dignity with Christ's re-vivification, resurrection, and session at the right hand of God. The latter belong to the head; and the members necessarily partake of them so far as comports with their condition as integral parts of the one

κάθισεν ἐν τοῖς ἐπουρανίοις ἐν in heavenly *places* in Christ Jesus;

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mystical body. According to the *ideal* of the Apostle, all true Christians were thus blessed when their Lord was made thus to triumph, because then humanity triumphed in him. But in *reality* they become so, partly when they are "begotten again to a new and lively hope;" further, when they are raised from the power of sin to a condition of holy living; and further still, when they are honored by God in his kingdom, partially in a very inferior degree on earth, and most fully and gloriously in heaven. The quickening, raising, and sitting, are not to be viewed merely in the abstract, but rather as actual states possessed and enjoyed by true believers. There is a climax in the ideas conveyed by the three verbs. Each adds to the force of the proceeding. This is evident from their distinct meanings in the connection in which they stand, and also from their palpable reference to the particular acts of our Lord's glorification. The thought conveyed by the word "raised" is the result of that spiritual life which is expressed by "quickened," showing that it is an active and energetic element, influencing the soul which it has made alive, and propelling it to all the virtues of a holy and useful life. The "quickened" man cannot remain among the "dead in trespasses and sins," who were his former associates; he cannot continue to lie entombed in the sepulchre of corruption in which he has been incarcerated. The life element which has been imparted to him is a vigorous principle, inciting him to seek a nobler residence, giving him higher aims and objects, and rousing him to energetic efforts in order to attain a divine nature.

The only apparent difficulty lies in the last expression: "and hath made us sit together in heavenly places in Christ Jesus." The three concluding words are to be taken in connection with the three verbs. Eadie indeed maintains that this "will not yield a good sense." He connects these words with "heavenly places," by which he understands "not heaven proper, but the ideal locality of the church on the earth, as 'the kingdom of heaven'—above the world in its sphere of occupation and enjoyment. The 'heavenly places' are in him," meaning Christ. But the sense obtained by the other construction is not only good, but of the utmost importance. It is only in, that is, united to Christ, that any such quickening, raising, or sitting, as the Apostle here speaks of, can take effect. Out of, separate from him, the state of man is that which the first clause of the passage describes, "dead in trespasses and sins."—The phrase "heavenly places," retains, in its ultimate significancy, the same meaning as before in i. 3, 20, and afterwards in iii. 10, comprehending also, however, the celestial condition of the mystical church of God in this present world. Both here and hereafter, its character, enjoyments, and peculiar glories, are of the same nature, though differing widely in degree and ex-

7 that in the ages to come he might shew the exceeding riches of his grace, in *his* kindness toward us

Χριστῷ Ἰησοῦ, ἵνα ἐνδείξηται ἐν τοῖς αἰῶσι τοῖς ἐπερχομένοις τὸν ὑπερβάλλοντα πλοῦτον τῆς 7

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tent, and therefore the same word is applied to both. See note on Rom. viii. 30, p. 152. We are said to have already ascended to heaven, and to have become partakers of Christ's glory, because we have already entered on a state which is the commencement of this dignity and bliss, and which state, if we "be faithful unto death," shall most certainly be carried out to its essential and ultimate perfection.

The sacred author, in the fulness and depth of his feelings, throws in the clause—"ye are saved by grace," that is 'by divine favor,' and then immediately returns to the general topic of his discourse. The point of the parenthetical clause is afterwards introduced more prominently in ver. 8.

Stier supposes the word ἡμᾶς, "us," in ver. 5, to relate especially to Jewish converts, arguing from the change of person in the phrase "ye are saved," in vs. 5 and 8. But this change is easily accounted for. The earnestness of the writer urges him to a direct address. The commentator referred to allows that the pronoun "us" at the end of ver. 4 may comprehend both Jews and Gentiles. I have already said that such a distinction is without support, and it is not reasonable to suppose that the Apostle would predicate what immediately follows exclusively of either class of converts. "Hath quickened," &c., is the development of the "exceeding greatness," &c., of i. 19.—In the parenthetical clause at the termination of ver. 5, some very important manuscripts read οὗ or οὗ τῇ, 'by whose grace ye are saved;' and this has the sanction of the Vulgate, cujus, and some other very ancient documents. The particles δέ and γάρ are also found in a few authorities. But these readings have comparatively but moderate support; and they are not in harmony with the terse parenthetical character of the clause.

7. "Ages to come:" Τοῖς αἰῶσι τοῖς ἐπερχομένοις· The Apostle is supposed by some to refer here to the state of future happiness, now, in a considerable degree, concealed, (Col. iii. 3,) but hereafter to be displayed in all its glory, as enjoyed by the redeemed. This view is given by Theodoret and Theophylact in loc., also by Grotius, (tempus post resurrectionem,) and several other modern commentators. Wiclif translates, "in the worldis above comyng," the Rheims, "in the worldes succeding." Ἵνα must then be translated, 'so that,' since it is not to be supposed that this development can afford a reason for granting the favors before described. Its use would be similar to that of the same particle in John v. 20: 'so that ye may marvel.' But this exposition cannot be correct, for the plural is never employed in such a sense. Αἰῶνες signifies periods of

χάριτος αὐτοῦ ἐν χρηστότητι
8 ἐφ' ἡμᾶς ἐν Χριστῷ Ἰησοῦ. Τῇ
γὰρ χάριτί ἐστε σεσωσμένοι διὰ
τῆς πίστεως· καὶ τοῦτο οὐκ ἐξ
9 ὑμῶν· θεοῦ τὸ δῶρον· οὐκ ἐξ
ἔργων, ἵνα μή τις καυχήσηται.

through Christ Jesus. For by 8
grace are ye saved through faith;
and that not of yourselves; *it is* the
gift of God; not of works, lest any 9

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time, and the meaning is well expressed in the authorised translation, "ages to come." Tyndale and Cranmer have "in tymes," and the Geneva "tyme to come." Many interpret the verse thus: 'The spiritual blessings bestowed on the Ephesian and other early Christian churches were intended to illustrate to successive generations in all future periods the exceeding riches of God's grace, the overflowing fulness of his bounty towards those whom he hath received into favor.' But there is no occasion to limit this to early Christians. What God, in his infinite mercy, did for them, he hath done, is doing, and will also continue to do for true Christians in all subsequent ages. This is necessarily implied in the general signification of the word "us," as before used. And, most probably, if "the ages to come" related to the masses *to* whom the exhibition of God's abundant goodness was to be made, the preposition ἐν would have been omitted, as it is in iii. 10, "to the principalities," &c., ταῖς ἀρχαῖς. The meaning rather seems to be this, that God hath quickened, raised, and gloriously exalted the real followers of Christ, in order that his abundant grace and kindness might be displayed and experienced in all successive ages of the church from its very commencement. Thus his whole procedure towards us is "to the praise of the glory of his grace," i. 6.

Here it may be well to remark that St. Paul expected the church to subsist on earth for ages to come. This is shown also by several statements and expressions in other epistles of his, and all such declarations or intimations are inconsistent with the supposition that he looked for the future coming of Christ during his own life time.

8, 9. The connection of these verses with the preceding is obvious. It is God's exceeding grace which is shown, for salvation is of grace.— "Through faith:" This is the condition or the ground on which salvation is secured. See ἐπὶ τῇ πίστει in Phil. iii. 9, which is there correctly rendered by Storr, sub conditione fiduciæ, 'on the condition of faith or trust (in Christ).'* Faith is here used in its subjective meaning, and signifies the principle in the mind of the believer. This is evident from the opposition in which it stands to "works," in the next verse.

"And that:" καὶ τοῦτο· Some understand this phrase as it is elsewhere used both in the singular and plural, 'and indeed.' See Rom. xiii. 11, 1 Cor. vi. 6, for the former, and 1 Cor. vi. 8, Heb. xi. 12, for the latter.

* Opuscula Academica, vol. i., p. 341.

10 man should boast. For we are his workmanship, created in Christ	Αὐτοῦ γάρ ἐσμεν ποίημα, κτισθέν- 10 τες ἐν Χριστῷ Ἰησοῦ ἐπὶ ἔργοις

Others explain it of faith, translating, 'and this,' meaning, this element or principle. But the question will immediately arise: if faith were intended, why was not the feminine pronoun employed rather than the neuter? This form would certainly first suggest itself to the writer's mind. Besides, this thing, *τοῦτο*, is afterwards said to be "the gift of God." But this cannot be meant of faith, because it is immediately added, "not of works," to say which concerning faith would be a trifling truism. It is far better, therefore, both as respects the construction and sentiment, to regard the pronoun as referring to the salvation mentioned in the former clause. The sense thus obtained is also fuller: 'this whole salvation, which God, by his grace, hath granted you on the condition of faith, does not spring from yourselves, it is his gift.' The article before *δῶρον* is emphatic: it is "*the* gift of God," the great and important one.—"Not of works:" As the same preposition *ἐξ* is here repeated which had just before been used with the pronoun "yourselves," it may be conceded, as Eadie says, that "the *ἐξ ὑμῶν* corresponds with the *ἐξ ἔργων*." If the salvation were of yourselves, it would of course be of works. The latter clause is somewhat exegetical of the former. But still the antithesis is certainly with "through faith," *διὰ τῆς πίστεως*. The change of the preposition from *διά* to *ἐκ*, and the use of the article in the one case, while it is omitted in the other, is no serious objection to this view, for we have the very same usage in Rom. iii. 30.—Griesbach encloses the latter half of ver. 8, beginning with "and this," and also the first clause of ver. 9, in a parenthesis. But the sentiment contained is too important to be thus subordinated, and the last words at least are necessary to the construction with "lest any man should boast."—*Ἵνα* has its proper telic sense, 'in order that.' It is not only true that the exclusion of boasting is a necessary result of this mode of salvation, (see Rom. iii. 27,) but may also have been one motive in the divine mind in forming and carrying it out, namely, to destroy that natural self estimation which flatters the vain imagination with a fond conceit of some merit of one's own, and to produce that humble sense of conscious demerit, which alone accords with the nature of the Gospel.

10. The Apostle now resumes the first person. This is altogether natural. It is also more comprehensive, as the subject relates to all real Christians without exception. "For:" The particle is illative, as if the author had said, 'Our salvation is entirely of God's favor; it is not the merited result of any efforts of our own; for we, all that we are and have, are altogether his workmanship.'—"Created in Christ Jesus:" Our natural creation was indeed effected by God through Christ, but the context here determines that the "workmanship" just mentioned is chiefly, if not exclu-

ἀγαθοῖς, οἷς προητοίμασεν ὁ Θεός, Jesus unto good works, which God

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sively spiritual. Compare the texts which speak of a new creation, and see the note on Gal. vi. 15. Here, therefore, ἐν most properly expresses the Christian's union with his Lord and Saviour, as it does also in the passage in Galatians, and also in 2 Cor. v. 17.—"Unto:" That is, for, with a view to; meaning, in order to practice. Ἐπί is in contradistinction to ἐκ in the former verse. The state of salvation in which, as Christians, we are placed, is not *from*, but *for* good works, which proceed from the principle of true faith.

"Which God hath before ordained that we should walk in them." In the word προητοίμασε, the force of the preposition must not be disregarded, as it is in the translation of Conybeare, "which God has prepared." It should be translated 'before prepared.' Wiclif, Tyndale, Cranmer, and the Genevan, use the word "ordeyned." The Rheims has "prepared," and so also the marginal reading in the original edition of the authorised version. There is an evident allusion to this meaning of the clause, in the thanksgiving which follows the reception of the eucharistic elements, according to the Office of the Church of England and our own: "That we may do all such good works as thou hast prepared for us to walk in." The Syriac and Vulgate translations give the same meaning, the latter having præparavit. So also Diodati: Le quali Iddio ha preparate aciochè caminiamo in esse. This is the invariable signification of the Greek word without the preposition in the forty places in which it occurs in the New Testament, and also with it in Rom. ix. 23, the only other instance, besides the text, in which it is employed. See the note there, pp. 175, 176. To the texts there referred to may be added 1 Cor. ii. 9, "which God hath prepared," ἡτοίμασε. In Isa. lxiv. 4, which the Apostle quotes, the Hebrew literally translated is, 'hath done,' and so also the Septuagint, which employs the future tense, ποιήσεις. Compare also the Wisdom of Solomon, ix. 8, "which thou hast prepared (before) from the beginning;" προητοίμασας ἀπ' ἀρχῆς. Robinson, after giving as the classical signification, "to prepare before hand," adds, "in the New Testament to appoint or ordain beforehand, to predestine," referring to these two passages, and also to Philo, de Opificio, ὁ Θεὸς τὰ ἐν κόσμῳ πάντα προητοιμάσατο εἰς ἔρωτα καὶ πόθον αὐτοῦ. The learned and careful lexicographer has certainly mistaken the meaning of the Alexandrian Platonic Jew, and the quotation is not accurate. In the original the latter half of it occurs in a different sentence from the former, and has no direct connection with the verb. Neither is the meaning assigned to the verb correct. Philo is giving reasons for man's being the last of God's formations. Among other particulars he states that in consequence of the Creator's "intimate connection with and love towards him, he *previously prepared* all things in the world,

hath before ordained that we should walk in them. ἵνα ἐν αὐτοῖς περιπατήσωμεν.

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having resolved that when made he should need nothing requisite for a happy life." The "love and desire" afterwards spoken of are associated with man's knowledge, especially of the heavenly bodies.* The words of Philo, therefore, confirm the meaning above given to the Greek verb.

Οἷς· With "a large body of interpreters," Eadie regards this as put by attraction for ἅ. In the same view it is referred to along with many other texts by Winer,† and is so explained by De Wette,‡ and Harless in loc. Thus also the Vulgate, *quæ* præparavit, and this is followed by our English translation, "*which* God hath," &c. Others would translate this relative 'for whom,' explaining it of us as God's "workmanship." But its close connection with "good works" shows that this is most probably its antecedent. Οἷς—ἐν αὐτοῖς may be a Hebraism, like אֲשֶׁר בָּהֶם, *which in them* for *in which*, the last pronoun being redundant. The whole clause may be rendered thus: 'that we should walk in which God hath before made preparation.' The 'arbitrariness' which De Wette,§ and the "intricacy" which Eadie objects to in this "criticism," as he calls it, is not apparent. He objects also to this interpretation, that it makes "the preparation refer more to the persons—preparation to enable them to walk in the works." Such an objection is without any force. The preparation referred to is undoubtedly general, having its appropriate bearing both on the persons and on the works. There is no occasion to limit the idea, as this commentator does, to "those works" which "have been prescribed, defined and adapted to us." The meaning is more comprehensive. It embraces the arrangements, means, appliances, external and internal agencies, and divine influences, which may enable the believer to live a holy life. "All" these "things are ready:" Matt. xxii. 4.

* Phil. Jud. de Mundi Opif. Sect. 25, in Bibliotheca Sacra Patrum Ecclesiæ Græcorum, Pars ii., Phil. Jud. Opera Omnia, Lips. 1828, vol. i., p. 25. The English reader may find the passage in Yonge's Translation, Bonn's edition, Lond. 1854, vol. i., p. 22. He renders thus: "*Before* his creation, (God) *provided* for him," &c.

† Grammatik, § 63, p. 433, Leip. 1830.

‡ Exegetisches Handbuch, Erklärung der Briefe an die Ephesier, p. 116.

§ Ubi sup.

SECTION III.

CHAP. II. 11—22.

THE HEATHEN AND CHRISTIAN CONDITIONS CONTRASTED. JEWS AND GENTILES UNITED, AND BOTH RECONCILED TO GOD THROUGH CHRIST. THE CHURCH DESCRIBED UNDER THE FIGURE OF A SPIRITUAL AND CONSTANTLY INCREASING TEMPLE.

11 Διὸ μνημονεύετε, ὅτι ὑμεῖς ποτε τὰ ἔθνη ἐν σαρκί, οἱ λεγόμενοι ἀκροβυστία ὑπὸ τῆς λεγομένης περιτομῆς ἐν σαρκὶ χειροποιήτου, 12 ὅτι ἦτε ἐν τῷ καιρῷ ἐκείνῳ

Wherefore remember, that ye 11 *being* in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands;

11, 12. "WHEREFORE:" This marks the connection with the preceding statements. In consequence of the blessings which the Ephesian Gentiles had received through Christ, the Apostle calls upon them to "remember" their condition before conversion.—"Ye *being*:" Our translators have very properly supplied the ellipsis by the participle. The verb with which the pronoun is connected is expressed in the 12th verse, where the ὅτι, "that," is resumed.

"In the flesh:" This does not mean, as many commentators say, 'by natural descent.' For the phrase ἐν σαρκί is never used in this sense; neither would it thus describe the moral or religious state of unconverted Gentiles, for they continued to be Gentiles by descent after their conversion, and it is plainly the Apostle's intention to contrast their two conditions. It may be employed to mark their corporeal state as uncircumcised, in opposition to the corporeal state of circumcised Jews, as immediately afterwards expressed by the same phrase. According to this view, which is maintained by several commentators, the language merely "denotes (as Olshausen says,) the want of a symbol of the covenant in the flesh." Harless affirms that, because the second ἐν σαρκί, which is plainly antithetic to the first, can bear no other sense than, "in the flesh," that is, the body, the person, therefore the same phrase must have the same sense in the former clause. But, allowing such an antithesis, the phrase may nevertheless have different shades of meaning in the two clauses. There is this difference between the expression as applied to Gentiles, and as applied to Jews. In the latter case it describes Jews by the metonymy, "circumcision in the flesh," which evidently refers to the rite itself as performed on a part of the body, and thus constituting an external evidence of

12 that at that time ye were without Christ, being aliens from the com- | χωρὶς Χριστοῦ, ἀπηλλοτριωμένοι τῆς πολιτείας τοῦ Ἰσραὴλ καὶ

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covenant condition. The former clause, "in the flesh," as applied to Gentiles, denotes more than a natural physical condition. It describes natural sinful condition. See the note on Rom. vii. 5, p. 107. It is not to be doubted that if, by this phrase, the Apostle intended to represent uncircumcised Gentiles as destitute of any outward evidence of covenant with God, he did also intend thereby to designate their habits of life resulting from inward character. It is probably best, therefore, to combine both these ideas. The former Gentile condition of the Ephesians will then be represented as one which exhibited neither outward sign of covenant relation nor inward corresponding character, but showed that they were then living in accordance with the impulses of carnal nature.

"Who are called," &c. There is evidently an allusion here to the contempt with which the Jews regarded the Gentiles, to whom they applied the term "uncircumcised." In a very early period, the epithet expressed great inferiority, to say the least. See 1 Sam. xiv. 6, xvii. 26: "These uncircumcised—who is this uncircumcised Philistine?"—The language "circumcision in the flesh made with hands," denotes merely a state of literal circumcision, in which the spiritual meaning and intent of the rite had been lost sight of. "In the flesh" is equivalent to, 'merely physical.' Otherwise it would be a very frigid and unnecessary remark. And to the same purpose are the words, "made with hands," which most certainly are in contradistinction to that circumcision of the heart of which the external rite was significant. This expression is frequently used to denote what is merely outward and consequently imperfect, and the phrase, "not made with hands," indicates superiority to what is earthly, external, and imperfect: See the note on Heb. ix. 11, p. 119. That the rite of circumcision was intended to have such an inward import is plain from Rom. ii. 28, 29, and Col. ii. 11. Compare also Deut. x. 16, xxx. 6, Jer. iv. 4, ix. 24, 25, (25, 26,) Ezek. xliv. 7, 9, all which places speak of the circumcision of the heart. It is to be noted that St. Paul does not here express himself contemptuously of the divinely instituted rite. It is the merely outward ceremony, as practiced by the Jews in general, without the internal character of heart and mind which it denoted, that he represents as subordinate, not the original institution itself.

The ἐν in the first clause of ver. 12 is omitted by several good ancient authorities, although St. Paul is accustomed to use it to designate time: See Rom. iii. 26, xi. 5, 1 Cor. xi. 23. The period referred to is that which preceded conversion. The verb ἦτε, "ye were," may be in construction with the phrase, "without Christ," and then what follows will develop more fully the state expressed by this phrase, as appears in our transla-

ξένοι τῶν διαθηκῶν τῆς ἐπαγγελίας, ἐλπίδα μὴ ἔχοντες καὶ

monwealth of Israel, and strangers from the covenants of promise, hav-

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tion: "Ye were without Christ, being," &c. Or, its construction may be with the participle ἀπηλλοτριωμένοι, 'at that time, (being) without Christ, ye were alienated,' &c. In either view, "without Christ" is in contradistinction to "in Christ" in ver. 13. It is worthy of note, that the Apostle says Christ, as in i. 12, not Christ Jesus, the expression used in vs. 6, 7, 10, 13. He means, without a proper knowledge or reliable promise of the Messiah, as the revealer of God's will, (John i. 18,) the mediator between God and man, and the medium of all spiritual favor.

"Aliens from the commonwealth of Israel:" In Acts xxii. 28, πολιτεία is used to express the condition of citizenship with all the rights appertaining thereto; and this may be its meaning here. Or, it may signify the state itself of which one is a citizen, comprehending all its privileges, and be correctly rendered, as in our translation, "commonwealth." Then the word that follows, "Israel," will designate what commonwealth is intended, and who constitute its members. The reference is to the nation of Israel, not merely as a political, but chiefly as a religious body, founded and governed by God, and under his special protection and guidance.

The literal and more accurate translation of ἀπηλλοτριωμένοι is, 'having become alienated from,' as in iv. 18, and Col. i. 21, the only other places in which the word occurs in the New Testament. It expresses, therefore, something more than the bare fact of being "aliens," namely that of Gentiles having been displaced from a former covenant condition enjoyed by them. The covenant made by God with Noah comprehended all his progeny. See Gen. ix. 9–17. It is true that the promise directly stated in this passage is, that the earth should never again be desolated by a general flood. But the particularity of the promise implies such a covenant relation as embraces a state of amity with God, and consequently a state of religious union between him and the second father of the human family, along with the race descending from him. To limit this whole statement to a promise that the earth should never again be laid waste by a universal deluge, and to exclude from the subject of it any recognition of God's relation to Noah and his descendants in a religious point of view, is unreasonable. Such a recognition is to be presumed from the general representations made in the book of Genesis. It is in consequence of this relation that this promise was made; and it was solely in consequence of subsequent apostasy from God and relapse into sin and idolatry, that the mass of Noah's posterity were cut off from spiritual blessings. Thus, as a body, they 'became alienated from' the "little flock" of those sincere and holy ones who, with Melchisedek, Job, and others of similar character, con-

ing no hope, and without God in ἄθεοι ἐν τῷ κόσμῳ· νυνὶ δὲ ἐν 13

tinued faithful to the covenant, and through it adhered to the living God, and remained united to him. See Rom. i. 21, et seq.

"Strangers from the covenants of promise:" Several commentators put a comma after "covenants," and translate the following words thus: 'having no hope of the promise.' Thus the Vulgate, according to the usual punctuation, which also explains πολιτεία by conversation, meaning, behavior, course of life. Alienati a conversatione Israel, et hospites testamentorum, promissionis spem non habentes. This arrangement of the clauses is followed by Wiclif: "not hauynge hope of biheest," that is, promise. So the Rheims: "having no hope of promis." Tyndale, Cranmer, and the Genevan, correspond with the authorised version. The former construction of the words is certainly not natural, as it destroys the uniformity of the arrangement of the several clauses, which requires the genitive, "of the promise," to correspond with the preceding one, "of Israel."—"Covenants:" The same plural term occurs in Rom. ix. 4. See the note on that passage. The view there given as "very probable" is equally so here. "The plural has reference to the repeated covenants, or the renewal of the same covenant, made by God with the patriarchs and their descendants. Comp. Ecclus. xliv. 11, 2 Macc. viii. 15;" also Wisdom of Solomon xviii. 22, in all which places the word is in the plural. Eadie remarks that "when we look to this covenant in its numerous repetitions, we are at no loss to understand what is meant by 'the promise.' The central promise here marked out by the article was the Messiah and blessing by him. That promise gave to these covenants all their beauty, appropriateness and power. 'Covenants of the promise' are covenants containing that signal and specific announcement of an incarnate and triumphant Redeemer. To such covenants the heathen were strangers." All this is true. But the learned author certainly expresses himself inconsiderately when he says immediately before, that "the covenant founded with Abraham, and repeated to his children and their offspring, was *finally confirmed* at Mount Sinai." O no; it was by no means then finally confirmed. St. Paul, in Gal. iii. 16, 18, teaches quite a different lesson. The covenant made with Abraham was one of promise, which the subsequently given law, that knows nothing of such promise, that only commands and punishes for disobedience, could not annul. That covenant was not "finally confirmed" until the atonement was consummated at Calvary by Christ, who there died in order that "all the families of the earth might be blessed:" Gen. xii. 3.

"Having no hope:" Literally, 'not having hope.' This and what follows are a necessary consequence of alienation from the community of God's people. Those so alienated, like the unconverted Ephesians, and

Χριστῷ Ἰησοῦ ὑμεῖς οἵ ποτε ὄντες μακρὰν ἐγγὺς ἐγενήθητε ἐν τῷ αἵματι τοῦ Χριστοῦ.	the world: but now, in Christ 13 Jesus, ye, who sometime were far off, are made nigh by the blood of

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all other Heathen, had no well founded hope of any spiritual blessing. In this respect, their whole internal being was a desert waste, without an oasis of comfort and refreshment.

"Without God in the world:" The former clause expresses their want of a proper recognition of God, (compare Gal. iv. 8, and 1 Thess. iv. 5,) and consequently of those blessings which spring from a true acquaintance and union with him. The latter has been variously interpreted. It may express simply the fact of their being in the world, in the present condition of their existence. But this is feeble. It says nothing of unconverted Gentiles, which is not equally true of all other men. The words may convey the same thought as "in the flesh" in the former verse, namely, in a worldly, sinful condition. Or it may mean, among worldly men, sinners like yourselves. The world and true believers are often set in contradistinction to each other. See John xvii. 9, 14, 1 Cor. xi. 32, 1 John iii. 1, 13. The condition also of the unconverted is expressed by the term: See 1 Cor. v. 10, Eph. ii. 2, 1 John ii. 15–17. Thus it marks an opposition to the state of God's people within "the commonwealth of Israel."

13. "But now:" The Apostle begins here to contrast their present Christian with their former heathen condition.—"In Christ Jesus:" This is evidently in opposition to "without Christ" in the former verse, and, as in vs. 6, 7, 10, the full designation is used, which recognises the idea of Messiah as historically developed in the person and character of Jesus, the Saviour of the world.

"Far off—made nigh:" Such expressions as these are used to designate Israelites residing within the promised land, and also at a distance from it, who consequently were near to or remote from the divine presence at Jerusalem. See 1 Kings viii. 46, Dan. ix. 7, Mic. iv. 7, Zech. vi. 15, and Acts ii. 39. In this last text it is not to be supposed that St. Peter intended a reference to Gentiles, as he was not at that time aware that the Gospel was to be offered to them. It was not until the vision of the great sheet that his mind was sufficiently opened to understand that its blessings were designed for all mankind: See Acts x. 9–15, 28, 34, 35, 46–48. Here, however, Gentiles, in their former unconverted and subsequently converted states, are described. Formerly they were at a distance from God; now they have become united with him. Comp. ver. 17 et seq.; also Isa. lvii. 19, which may comprehend Gentiles as well as Israelites, as the connected prophetic declarations show. The Jews were accustomed to apply phrases of this sort to Gentiles in their natural condition and after they became proselytes. The reader may find various citations to this

14 Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of 15 partition *between us;* having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances; for to make in himself of twain one new man, *so* 16 making peace; and that he might

Αὐτὸς γάρ ἐστιν ἡ εἰρήνη ἡμῶν, 14 ὁ ποιήσας τὰ ἀμφότερα ἕν, καὶ τὸ μεσότοιχον τοῦ φραγμοῦ λύσας, τὴν ἔχθραν, ἐν τῇ σαρκὶ αὐτοῦ 15 τὸν νόμον τῶν ἐντολῶν ἐν δόγμασι καταργήσας, ἵνα τοὺς δύο κτίσῃ ἐν ἑαυτῷ εἰς ἕνα καινὸν ἄνθρωπον, ποιῶν εἰρήνην, καὶ 16 ἀποκαταλλάξῃ τοὺς ἀμφοτέρους

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effect from Rabbinical books, in Wetstein and Schœttgen in loc. It may be sufficient here to give a single instance. It is said of the Gibeonites that God brought near those who were far off, מקרב את הרחוקים. Hence the latter word is used by the Rabbies to express what is separated, rejected, something abominable. See Buxtorf's Talmudic Lexicon on the word, col. 2247.—"By the blood of Christ:" Ἐν· In i. 7, διά is used. The reference is to Christ's death as atoning, and reconciling to God both Jews and Gentiles. The latter are consequently brought near to and made at peace with him: Comp. Acts xx. 28, Rom. iii. 25, v. 9, Col. i. 14, 20, and other similar places.

14–16. "He:" αὐτός· properly 'he himself.'—"Is our peace:" The pronoun refers both to Jewish and Gentile converts, in other words, to the whole Christian body. "Peace" is the abstract for the concrete, like "salvation" for 'Saviour' in Luke ii. 30. Compare Mic. v. 5: "This (one) shall be the peace." It implies that Christ is the author of our state of amity with each other, and principally with God. It is he who hath made this condition of peace; by him it hath been accomplished, and will be carried out to its ultimate perfection; and it is he also through whom it has been revealed and is announced to us. In a word, he is the agent in procuring, in publishing, and in consummating it. Compare "covenant" in Isa. xlii. 6, which is used of the Messiah; also the abstracts in 1 Cor. i. 30: "Christ Jesus is made unto us wisdom and righteousness and sanctification and redemption," all which have the same wide extent of meaning. The peace spoken of by the Apostle is, as Eadie remarks, "peace between Jew and Gentile, viewed as antagonistic races, and peace between them both and God." The latter is, of course, the most important part of the thought conveyed, although the former is afterwards the more particularly dwelt on, agreeably to the scope of the author's intention. In illustration of the scriptural view of "peace" as connected with the Messiah, see, among other places, Ps. lxxii. 3, 7, and in general, the whole poem, Isa. ii. 4, and the parallel place Mic. iv. 3, 4, Isa. ix. 5–7, xi. 6–9, lii. 7, lvii. 19, Mic. v. 5, Hag. ii. 9, Zech. ix. 10, Luke ii. 14, John xiv. 27, xx. 21, Rom. v. 1.

ἐν ἑνὶ σώματι τῷ θεῷ διὰ τοῦ reconcile both unto God in one

"Who hath made both one:" Both here is certainly identical with "the twain," the "both," the "far off and the nigh," in vs. 15, 16, 17, 18. All these expressions evidently designate Jews and Gentiles as converted to the Gospel, and consequently united in one body, the church. No doubt the Apostle's representation implies their union also in God, with whom they both have thereby become at peace; but this is not the direct assertion, and consequently cannot be, as Stier represents it, the principal thought. It is undoubtedly so of the leading view of the preceding and subsequent context, but not of these particular texts. The neuter, which is here employed, is equivalent to the masculine of vs. 15, 16, 18. Compare 1 Cor. i. 27, 28, where "the foolish, weak, strong, base, and despised," though relating to human beings and agencies, are all neuter.

"And hath broken down the middle wall of partition:" The following words "between us," which our English translation has inserted in italics, ought to be omitted, as they are wanting in the Greek text and unnecessary.—The genitive may be exegetical, or expressive of the subject denoted, namely, the ritual law. "Partition" does not convey very accurately the idea of the original, which rather means 'enclosure, hedge,' from φράσσω, to enclose, fence in for protection. The Rabbies often employ the corresponding word סְיָג, in this sense. They say, "the Masorah is the hedge of the law—vows are the hedge of separation." See Buxtorf's Talmudic Lexicon, col. 1447. Thus the ritual law, to which the Apostle here refers, is spoken of as separating Gentiles from Jews, and, as the latter would say, affording them a suitable protection from heathen influence. The phrase "middle wall" may have been suggested to the mind of the Apostle by the division or partition in the temple, which separated the court of the Jewish people from the court of the Gentiles. Eadie objects to the supposition of any such allusion, that "the heathen party in the Ephesian church could not be supposed to be conversant with the plan of the sacred fane in Jerusalem." Most likely they were not, nor is it necessary that they should have been, in order to make the author's meaning perspicuous to them. Neither is his objection that "the wall was still standing, and was not broken down till eight years afterwards," of any weight. For the Apostle need not be presumed to draw his illustrations from what had already taken place. He may speak of the ritual law under the figure of a wall in the temple, and describe it as broken down, even if the literal wall still remained standing. However, it is not necessary to assume such an allusion, as the meaning of the figure is self-evident. The language plainly expresses the destruction of what had been an occasion of disunion and hostility, under the figure of a separating wall, now destroyed.

body by the cross, having slain the	σταυροῦ, ἀποκτείνας τὴν ἔχθραν

"Having abolished in his flesh the enmity, the law of commandments in ordinances:" I have omitted the italicised words, "even" and "contained," in our English translation, which have nothing correspondent in the Greek, and are also unnecessary. The arrangement of the words in the original runs thus: 'the enmity, in his flesh the law of commandments in ordinances, having abolished.' The merely English reader, therefore, may easily perceive, that the first noun might be governed by the participle which terminates the sentence, and the construction be as follows: 'Having abolished in (by) his flesh the enmity, the law,' &c. This is sanctioned by our authorised translation. But no reader of the Greek can question that it might equally well be governed by λύσας, rendered "hath broken down." Thus arranged, "the enmity" stands in apposition with "the middle wall." It denotes the Jewish ritual law, which, like a dividing hedge, close, rough, prickly, and impervious, formed a hostile separation between Jew and Gentile. No one knew better than St. Paul how effectively the ritual law prevented all access of Gentiles to Jews. The Jew, who had been educated, partly at Tarsus, and partly under the direction of Gamaliel at Jerusalem, in all the learning of the Pharisees, who had become imbued with their traditions, whose life had been framed according to their ceremonial observances, who had been distinguished beyond his contemporary fellow pupils (Gal. i. 14,) by ritualistic knowledge and correspondent practice, saw and felt that Jews and Gentiles could not, as such, amalgamate. Between such antipodes no union could be effected. On the one side, the ceremonial code of a cold, external, constantly repeated lip-worship, must dissolve; on the other, the heat of passion, feeling, natural inclination, worldly indulgence, in contradistinction to real love to God and man, must abate, become cooled and tempered by divine agency. These results could not possibly be produced by any other than the active influence of the wise and holy Spirit of the living God, operating on the understanding and heart, enlightening the one, and moving the other in accordance with his own nature and character. That the Mosaic ritual law, especially as understood, developed, and increased, by Pharisaic traditions, was regarded as an occasion of hostility between Jew and Gentile, might be concluded from its very peculiarities. And that this was the real fact is evident from statements made by heathen writers. It may be sufficient to refer to the history of Tacitus, Book v., chap. 4, sect. 5.

The reader will immediately perceive, that "the law of commandments," is merely a repetition, in other words, of what the Apostle had just before called 'the middle wall of the hedge, the enmity.' In the Greek, they are all in the accusative case, showing their intended identity. In this view it may be well to note that the use of the articles seems to make

each word definite: τὸ μεσότοιχον—τὴν ἔχθραν—τὸν νόμον. Compare also τὰ ἀμφότερα.

"In ordinances:" ἐν δόγμασι· A remarkable interpretation of this phrase is stated by Erasmus, ἐν being supposed to have the meaning of *per*, by: 'hath done away the law of ceremonial precepts by the doctrines of the Gospel;' antiquavit legem præceptorum ceremonialium per dogmata evangelica. Grotius adopts this view: "Christ has taken away the force of the ceremonial law by his own doctrines," per dogmata nempe sua, conveyed by means of his Apostles. So also Bengel: In decretis, placitis evangelicis. These commentators follow the Syriac version, Chrysostom, Œcumenius, and Theophylact, who explain δόγμα to mean either faith or Christ's command. But, notwithstanding the array of ancient authorities referred to, Stier calls this exposition, (and apparently not without reason,) monstrous, "monströse Auslegung." In opposition to it, let it be noted, that the original word δόγματα is never applied in the New Testament to Christian doctrines. In Luke ii. 1, and in Acts xvii. 7, the singular and plural forms are used of "decrees of Cæsar;" in Acts xvi. 4, the plural denotes decisions determined by the Apostles; and in the only other passage, Col. ii. 14, its meaning seems to be the same as here. The text in Colossians is parallel with this, and the meaning advocated by Grotius is there wholly inadmissible, as the application of δογματίζεσθε ("are ye subject to ordinances,") in ver. 20 to abrogated rites and usages abundantly proves. Besides, Christ is never said to have abrogated the law, and effected a union between Jews and Gentiles, by his doctrines, but "by his blood, his flesh, the cross," (see vs. 13, 15, 16,) that is, chiefly by his atoning death. This law Christ hath abrogated 'in (or by) his flesh,' that is, in his incarnate condition, living, doing, teaching, suffering, and at last giving efficacy to all by dying.

The whole phrase, "law of commandments in ordinances," is connected together, and describes the Mosaic law as a system, which may be said to be abolished. This system is characterized as consisting chiefly of ceremonial and positive precepts, as the text in Colossians just referred to proves. There "the handwriting" or bond, "against us" is represented as "in ordinances," τοῖς δόγμασι. This ritual law may well be said to be against us, since it constantly implies a state of unforgiven sinfulness, inasmuch as it points to continually recurring sin which requires a constantly repeated atonement, showing therefore its own inadequacy to effect a satisfactory one. See, in confirmation of these remarks, Heb. vii. 11, 18, 19, ix. 9, 25, x. 1, 3, 11. It is this law of ritual observances which the Saviour intended to abolish. The decalogue, considered simply as a part of the Mosaic system, may be comprehended within the same category, as belonging to "the law of commandments in ordinances," and in this view, which regards solely its form, may be said to be abolished. But the direct

meaning of the Apostle does not comprehend this. The decalogue, considered in the light of God's moral law as originally given to man, and implanted in his conscience and moral being, is in itself permanent and immutable. Its abolition is impossible. As well might God change his nature, as alter the moral law which he has imposed on his intelligent creatures. Of this law our Saviour says, in his sermon on the mount, (Matt. v. 17,) "I am not come to destroy but to fulfil;" or rather, to establish as a permanent code of morals. Unhappily it is the mistaken notion of many of the more religious Jews, that the Mosaic law was intended by God to be immutable.* In forming such a conclusion, they most probably assumed that what divine wisdom has once instituted is necessarily permanent and immutable. On this ground, the argument would be irresistible that the Mosaic code as such cannot be altered; and consequently, that Christianity, as a system substituting the inner meaning of that code, its ultimate intention and purpose, is unfounded. The immortal† Hooker has satisfactorily proved that the assumption is untrue. Much of the reasoning of this master mind is founded on the proof of its untruth. The Mosaic system was divinely established. But it has been superseded by one of higher excellence, and better adapted to the religious interests of mankind here and hereafter; of equal external and vastly superior internal evidence. This system teaches us that the former was intended to be merely introductory to the more perfect Christian or Messianic institution of the Gospel; which verifies the symbols, types and predictions, by which the former adumbrated the living and permanent realities of the latter.

Eadie does not accede to the interpretation which identifies "enmity" with "the ceremonial law, as the ground of the enmity between Jew and Gentile." He regards it "as denoting the actual, existing enmity of Israel and non-Israel." But he acknowledges that "the ceremonial law was the virtual but innocent occasion" of "this hatred which rose like a party wall, and kept both races at a distance." He even goes so far as to call the ceremonial law, the cause of the "mutual hatred of Jew and Gentile." For the reason implied in this admission, and also chiefly because "the middle wall, the enmity, and the law of commandments in ordinances," are all in the same case, and plainly in apposition with each other, it is preferable to regard them all as denoting in general the same thing, namely, the ritual law with its mass of traditional observances as enjoined by Pharisaic Jews, and which were in contrariety to ordinary usage, and pro-

* See the remarks of Abarbanel as quoted in the note on Heb. viii. 7–12, p. 108: also Jewish Rabbies, p. 196, and note ‖, and in the biographical sketch of Maimonides, pp. 42–46.

† See Book iii., sects. 10, 11, Oxford edition, 1793, vol. i., pp. 394 et seq. The epithet "judicious," so long applied to him, although admirably expressive of his character as a writer and a man, nevertheless falls short of his merits, for his works are an imperishable monument of human learning and intellect.

ductive of a hostile feeling towards mankind in general. No one who is accustomed to scriptural language will find any difficulty in the fact of God's divinely instituted ritual law being called enmity. He will remember that what *becomes the innocent occasion* of a sinful condition in consequence of the undue influence of human passions followed out, is often represented as the *cause* of that condition, although in itself most excellent and holy: See Matt. x. 34, 35, Rom. vii. 5, 7, and notes on the latter texts.

This occasion of enmity is said to have been destroyed by Christ "in his (own) flesh," ἐν τῇ σαρκὶ αὐτοῦ. It has been proposed to connect this phrase with the immediately preceding word "enmity," and to explain it thus: 'the enmity which exists in his flesh,' that is, among the Jews, his own people, his nearest and beloved relatives: Compare the use of flesh in Rom. xi. 14. But such an exposition is far-fetched and extravagant. The phrase refers undoubtedly to Christ's own flesh, his human being, his incarnate nature, which he "gave" up to death "for the life of the world," to his "body, which he offered once for all" as the "one sacrifice for sins forever:" See John vi. 51, Heb. x. 10, 12, and other similar places. In other words, what the God-man did in his human nature, and especially the atonement offered therein, by fulfilling the design of the legal ceremonies, abolished this whole separating system; and thus, by destroying this occasion of annoyance and rancorous hostility, brought together in mutual harmony and friendship Jew and Gentile, who before had been at utter variance. The objection of Stier, that to represent the law here referred to as the cause (Ursache, rather, occasion,) of enmity, is "saying too much, as it leaves nothing for the other factor, the flesh," is not very forcible. It only shows that the Apostle does not here state the whole cause or occasion of the enmity, but only a part of it. So far as the ritual law as a dividing wall was divinely instituted, it cannot certainly be identically one with "the enmity," and yet it might easily become the occasion of it. Even if ἔχθραν be regarded merely as the state of hostility in which the divided parties stood towards each other, inasmuch as this state was occasioned by the influence of the ritual law, the difference of meaning is rather verbal than real.

The remainder of this verse, "to make in himself of twain one new man, so making peace," after what has been previously said needs no elaborate exposition. The "twain" are the two formerly conflicting bodies, Jews and Gentiles. In consequence of their true conversion to the Gospel, they became united with Christ, and are therefore said to be "in himself." This is the true meaning of ἐν, and not *by*, διά, as given in some both ancient and modern commentators. Their thorough union, both with each other and also with their reconciler and lord, is expressed by the most appropriate figure of "one new man," than which nothing could more forcibly

represent the perfection of this union. The figurative man thus formed is most properly represented as a new man, to denote the distinguished and superior condition to which both Jew and Gentile are elevated by the Gospel. The thorough moral change produced is thus expressed by this beautiful and striking figure. The Apostle employs it again partly in iv. 13: "Till we all come unto *a perfect man*." In both places he seems to have his mind on the Saviour's prayer,—"That they all may be one:" John xvii. 21, 23. The concluding words of the verse, "making peace," merely relate to the manner in which this result of amity with each other and with God was effected, namely, by the action of Christ, who abrogated the ritual law, which not only occasioned hostility, but also constantly recognised man's natural state of opposition to God's moral law. Eadie limits this peace to that effected between Jew and Gentile. He objects to the more comprehensive view which combines also peace with God, because this "is, in the order of thought, the theme of the next verse." But this is of very little weight. The context in vs. 14–17 shows plainly that the peace which in the last verse Christ is said to "have come and preached," cannot be limited to the harmony produced among the converted masses, by the abolition of the Mosaic law. "The next verse" does not introduce an entirely new thought, but develops more fully what had already been said.

The purpose of the Saviour's course of action is further recognised in the 16th verse, namely, that by his atonement made on the cross he might reconcile to God Jews and Gentiles harmoniously united together with himself, the ritual law and the state of enmity occasioned thereby being destroyed. The phrase "in one body" has been interpreted by distinguished commentators, both ancient and modern, of Christ's human nature. But, if regarded merely in reference to Christ personally considered, this meaning is exceedingly improbable, as no good reason can be assigned for introducing here the mode of Christ's action, which had already been stated; or, if introduced, for expressing it by so peculiar a phrase, which is never elsewhere applied to Christ's human nature. It might indeed stand in contradistinction to the many and often repeated sacrifices under the law, as introduced in the epistle to the Hebrews, particularly in x. 10–14, and also elsewhere. But, neither the connection, nor the immediate purpose of the Apostle, justifies the supposition of such a use of the phrase in this place in Ephesians. "If it referred to Christ's humanity offered as an oblation," then, as Eadie remarks, "the meaning would be much the same as that of *through the cross*, and the same idea would be again and again repeated in the paragraph." It is best, therefore, to regard it as expressing the incorporation of Jews and Gentiles. And the order of the words, "both," or rather 'the both' or 'the two,' τοὺς ἀμφοτέρους, "in one body," and also the context, shows that this

union of the two masses represented as one individual is certainly intended. Analogous scriptural phraseology also justifies this meaning. Still the Apostle's thought is not to be limited to union with each other, however intimate. It is not only union among themselves that the two have attained, but union also with their glorified Redeemer. Thus it is said of the various members of the church, "we many are one body in Christ—we have all been baptized into one body—ye have been called into one body:" Rom. xii. 5, 1 Cor. xii. 13, Col. iii. 15. The one body, therefore, comprehends Christ himself, into which he hath united those who formerly were separated from him and from each other. The phrase is not precisely equivalent to εἰς ἓν σῶμα, '*for* one body,' that is, conjointly, unitedly. It denotes union *in* the one body of Christ, which is attainable only by spiritual connection with the exalted Saviour. Thus the two leading expositions may be harmoniously united.

The reconciliation here spoken of is not the union effected between the two parties, but the condition of acceptance with God in which, harmoniously united together, they are placed through the Gospel. In the New Testament καταλλάσσω and διαλλάσσω, (the latter occurs only in Matt. v. 24,) which may be regarded as equivalent in meaning, always govern the dative. The former word is met with only in Rom. v. 10, 1 Cor. vii. 11, 2 Cor. v. 18, 19, 20. It is found also in Jer. xlviii. 39, without the object; and in 2 Macc. i. 5, vii. 33, and viii. 29, with the dative. According to Passow, it is used in the sense of reconciling with the dative and with πρός. The same verb, with the preposition ἀπό, is found in the passage under consideration and in Col. i. 20, 21. In the first instance, it governs the dative, and in the other two the object to whom we are reconciled is not stated, εἰς αὐτόν expressing, most probably, the union with God thus effected.

The scriptural idea of reconciliation in relation to God and man, applies to either party, according to the connection. In one of the texts just referred to, "be ye reconciled to God," men are exhorted to abandon sin, to turn to God by repentance and faith, and thus to become acceptable to him. In that under consideration and in others, such as, "we were reconciled to God—you hath he reconciled"—the reference is to God's anger against human sin, (or, if the language be preferred, the necessity resulting from his moral nature and law to punish sin,) being removed in consequence of Christ's atonement. This is evident from the accompanying clauses, "by the death of his Son—by the blood of his cross—in the body of his flesh, through death," and here, "by the cross." The redeeming work of Christ removes this obstacle, and prepares the way for man's justification. Indeed the idea conveyed by the language before cited, "be ye reconciled to God," is not to be limited to the party addressed. Its meaning is not simply, 'abandon your opposition to God,' but, 'by so doing, by

17 enmity thereby; and came and preached peace to you which were afar off and to them that were 18 nigh. For through him we both

ἐν αὐτῷ. Καὶ ἐλθὼν εὐηγγελί- 17 σατο εἰρήνην ὑμῖν τοῖς μακρὰν καὶ τοῖς ἐγγύς, ὅτι δι' αὐτοῦ 18 ἔχομεν τὴν προσαγωγὴν οἱ ἀμφό-

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repenting and believing, by accepting the Gospel, remove what further obstacle may prevent God from granting to you the blessings which the atonement of his Son hath procured.' Even here God is chiefly the party to be thoroughly reconciled. This view accords with the phrase as elsewhere employed. Thus in Matt. v. 24, "be reconciled to thy brother," evidently means, 'act so that thy offended brother may become reconciled to thee.' Also in 1 Sam. xxix. 4, when the jealous "princes of the Philistines" indignantly require Achish to dismiss David lest he should act treacherously toward them, they say, "wherewith should he reconcile himself to his master?" Their meaning is evidently this: 'What better course can he adopt to remove Saul's hatred against him, and thus reconcile the king his master to him, than by turning traitor and destroying our men?'

Stier remarks that the preposition *ἀπό* prefixed to the verb here and in Colossians is not without significance, nor does it merely strengthen the sense of the verb. Passow gives as its meaning, "to reconcile again." The Apostle may intend to express this idea, and may have in his mind the original moral condition of man and state of amity with God, to which, by accepting the Gospel, he becomes restored.

"Having slain the enmity thereby:" Or, 'through it,' that is, the cross, meaning, the atonement made on it, which reconciled God to man, abolished the ritual law, and with it the enmity between Jew and Gentile. The Vulgate and some other authorities seem to have read the Greek with an aspirate, and translate in semetipso, 'in' or 'through himself.' But the usual reading is based on stronger external evidence, and the meaning above given harmonizes best with the preceding clause. The Syriac omits the words entirely, and consequently reads, 'and by his cross hath slain the enmity.'

17, 18. "And came and preached:" Literally, 'and, having come, hath preached.' The construction is not with *ἵνα* in ver. 15, otherwise the grammatical form would be different. This is the commencement of a new sentence, and the connection is with the 14th verse. 'He is our peace—and, having come, he hath proclaimed the good tidings of peace,' &c. St. Paul does not here refer to our Lord's incarnation, his coming "in the flesh, in the likeness of sinful flesh," (1 John iv. 3, Rom. viii. 3,) but to his public entrance into the world as the great teacher and source of divine light, in reference to which he says, "I am come a light into the world:" John xii. 46. For this sense of the word *to come*, see Matt. xi. 18, 19, John ix.

τεροι ἐν ἑνὶ πνεύματι πρὸς τὸν | have access by one Spirit unto the

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39, xii. 46, 1 Cor. ii. 1. The coming and preaching here affirmed of Christ are not, however, to be restricted to his personal preaching of the Gospel. This was, in general, confined "to the lost sheep of the house of Israel," to whom he was "a minister:" See Matt. xv. 24, Rom. xv. 8. Whereas here Christ is said to have preached to the far off and to the nigh. Besides, such a contracted view would not harmonize with the progressive character of the representation here made. It cannot be supposed that, after speaking of Christ's uniting Jews and Gentiles together and with himself, and reconciling both to God by his atonement, the Apostle would go back and limit his remark to the Saviour's personal preaching in Palestine. This statement comprehends also the proclamation of the Gospel by our Lord's commissioned ambassadors, through whom he himself acts. The peace here mentioned is chiefly with God, in accordance with what has been before said. The expressions that follow relate to unconverted Gentiles and Jews: See on ver. 13. Some important authorities introduce the word "peace" twice: 'peace to you who were afar off, and peace to them that were nigh.' The repetition seems to make the expression more emphatic, and De Wette so regards it: nachdrückliche Wiederholung.* Stier, who supposes in it a reference to Isa. lvii. 19, considers it as an interpolation, weakening the sense—unlike the prophet's emphatic repetition of the same thing without any connecting particle—and intimating in each case a different peace, thus marring the unity which characterizes the whole train of thought. But the diversity which this objection assumes is quite gratuitous. "The nigh and the far off" are Jews and Gentiles. By the Gospel, the former are brought still nearer to God, and the latter, united with them and thus incorporated among the original "seed of Abraham," are placed in the same relation to God, and the same peace is proclaimed to both.

The next verse expresses the effect of a sincere reception of the system of reconciliation, namely, access, that is, free approach to God through the atonement and mediation of Christ. Some commentators connect the ὅτι with εὐηγγελίσατο in the preceding verse, and translate, 'that we have access.' But it is far better to regard this statement as evidence of the other. The fact that Christians have access to God in the manner described, shows that Christ hath established and proclaimed peace between them and God. The latter is the foundation of the former. The amity produced by the Saviour in his state of incarnation on earth, brings man to God in terms of friendly intercourse. With "access" compare Rom. v. 2. Some have supposed the language to be borrowed from courts,

* Kurze Erklärung in loc., p. 122.

where the favorites of the monarch have the privilege of free access to his person. But if the Apostle has anything in view beyond the usual practice of friends enjoying familiar intercourse with persons to whom they are attached in the bonds of harmony and affection, it is much more probable that his expressions are moulded by the thought of religious services and priestly mediation. By such action Christ hath established "a new and living way" of admission into God's presence: See Heb. x. 20. Their access, in its subjective view, may be regarded as constantly progressive. It commences in the sinner's conversion to God, and increases with his increasing holiness, and shall advance more and more until the perfect day of its glorious consummation in "the everlasting kingdom of our Lord and Saviour Jesus Christ:" 2 Pet. i. 11.

"Through him;" the incarnate Redeemer: See John xiv. 6.—"In one Spirit:" Olshausen explains this of Christians being "united in one spirit, thus forming a unity of spiritual life, in which the former distinctions are abolished," referring to Gal. iii. 28. To the same effect it has been explained to mean, 'with one accord, in unanimity,' referring to inward character. This would harmonize indeed with the corresponding phrase, "in one body," just before employed. But the language of the Apostle in iv. 4–6, where "one Spirit," in connection with "one Lord" and "one God and Father," is evidently intended of the third person in the Trinity, sanctions the same exposition here. "Through him—in one Spirit—to the Father," refer undoubtedly to the three persons. Eadie *translates*, "*with* one Spirit," but *interprets* the preposition by *in*. "The one Holy Ghost inhabits the church, and *in Him* and *by Christ* believers have access to God." He rejects *by*, which he appropriates to Christ. But surely it is *by* or *through* the aids of the Spirit that the Christian approaches God, and the preposition ἐν in connection with the Spirit is not unfrequently used in the sense of *by*. See Luke ii. 27, iv. 1, 1 Cor. vi. 11, xii. 3, 9, Eph. iii. 5, and 1 Pet. i. 12. Still, the words ἐν ἑνὶ πνεύματι may be employed to express the Christian's connection with the one Spirit, as he is before represented as united ἐν ἑνὶ σώματι, in the one body of his Lord and Saviour. The Spirit is here designated as one with peculiar propriety, as the whole context relates to unity and harmony.—"The Father:" The intimate connection of the Son with the Father is no doubt here expressed by the word; but no doubt also it is chosen in order to express the paternal relation of God to the true Christian, his adopted child. In the words of Stier, "the Father of Jesus Christ, the Son, is now, through our connection with the Son, in the Spirit also *our* father, to whom we come as children." Compare John viii. 35, 36, where, although the Son of God is principally intended, any truly adopted son cannot be entirely excluded from the whole thought intended to be conveyed.

19 πατέρα. Ἄρα οὖν οὐκέτι ἐστὲ ξένοι καὶ πάροικοι, ἀλλ' ἐστὲ συμπολῖται τῶν ἁγίων καὶ οἰκεῖοι

Father. Now therefore ye are no 19 more strangers and foreigners, but fellow-citizens with the saints, and

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19. Now follows the Apostle's conclusion, founded on the whole preceding representation. The Christian condition of those whom he is addressing is expressed under figures taken from civil and domestic relations.—"Strangers:" ξένοι· This word is used, like hospes, for a private friend, and in reference both to the entertainer and the entertained.* It is also applied to those who, belonging to a foreign country, can claim no rights of citizenship, being merely "resident strangers, foreigners." See Acts xvii. 21. The other term, πάροικοι, that is, 'those who live *by*, *near to*,' not properly among, associated with, rendered "foreigners," is equivalent in meaning: See Acts vii. 6, 29, and Gen. xv. 13. Both, therefore, may express merely the same general thought, namely, foreigners. But, as there seems to be an intended contrast with the subsequent words, συμπολῖται, "fellow-citizens," and οἰκεῖοι "of the household," 'belonging to the family;' and, as πάροικοι may denote strangers, not settled members of a place or family, and of course without domestic privileges; the latter sense is probably the one intended. The word is used to express such an inmate in a family in Levit. xxii. 10, where it denotes a stranger residing in the house of a priest, and, like the hired servant, not allowed to "eat of the holy thing." In either view, the two words describe the condition of the Ephesians before their conversion, as destitute of the rights, character and habits, which belong to their Christian state. In this they became "fellow citizens with the saints:" The word συμπολῖται refers most probably to πολιτεία in ver. 12.—"The saints" are the whole body of God's redeemed people, the "Israel according to the Spirit," (Rom. ix. 6, 1 Cor. x. 18, Gal. vi. 16,) not limited to those of any particular age, and consequently embracing the holy men of old, the body of Christian converts at the time of writing the Epistle, and their spiritual descendants and successors in all subsequent periods. All the members of this vast community have equal privileges in God's "commonwealth," and are under the government and protection of Jesus, the Lord and King. The next clause, "and of the household of God," οἰκεῖοι, expresses the same body under the figure of a family. As such a domestic establishment the church is represented both in the Old and New Testaments: See Num. xii. 7, 1 Tim. iii. 15, Heb. iii. 2–6, x. 21, 1 Pet. iv. 17.

Some of the best ancient manuscripts and versions read ἐστέ after ἀλλά, and several modern editors, among whom is Hahn, have introduced it in the text. It adds nothing to the thought, but makes the representa-

* Robinson's Lex., 1. a) b).

20 of the household of God; and are τοῦ θεοῦ, ἐποικοδομηθέντες ἐπὶ 20

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tion more earnest and impressive. 'Ye are no longer foreigners and sojourners, but ye are fellow citizens,' &c.

20. Ἐποικοδομηθέντες· 'Having been built upon:' The same word is employed in Acts xx. 32, 1 Cor. iii. 10, 12, 14, Col. ii. 7, and Jude 20. The composite use of ἐπί followed by the same preposition gives emphasis to the expression. The figure, taken from architecture, may have been suggested by the twofold meaning of the term *house* implied in οἰκεῖοι; or it may naturally be employed without any such reference, as it is a common one in the New Testament. In addition to the texts just referred to, see 1 Cor. iii. 9, 16, 17, 1 Tim. iii. 15, 2 Tim. ii. 20, Heb. iii. 2, 3, 6, 1 Pet. ii. 5. The supposition of any allusion to the heathen temple of Diana at Ephesus is wholly improbable. The figure, no doubt, originated from the temple at Jerusalem. It is plain that the Apostle wishes to make the foundation prominent.

"Apostles and prophets:" Writers have differed widely respecting the persons intended by the latter term, some explaining it of the Old Testament prophets, and others of the New. The interpretation arising from either view may be defended. The inspired prophets of the former dispensation may be represented in conjunction with the apostles of the latter, as in part the foundation of the Christian church, inasmuch as their predictions prepared the ground for its establishment; and Christian prophets may also be associated with apostles, because they also taught and sustained the Gospel, under the particular guidance of the Holy Spirit. In the language of Chrysostom: "The prophet speaks all by the suggestion of the Spirit; the teacher discourses from his own mind."* But St. Paul's usage is decisive in favor of the latter view. Thus, in iii. 5, he speaks of the union of Jews and Gentiles in the one church and body of Christ, as having been "revealed *now* to the holy apostles and prophets;" applying to both, as inspired teachers of divine truth, the same epithet "holy," by which the prophets of old were distinguished: See Luke i. 70, 2 Pet. iii. 2. Also in iv. 11, he connects together the two classes of inspired teachers: "He gave some apostles, and some prophets." That the prophetic body in the Christian church was of great importance and dignity, and favored with the extraordinary inspiration of the Spirit, will appear to any who examine the following passages: Acts xv. 22 compared with 32, xix. 6, 1 Cor. xii. 10, 28, 29, xiv. 1, 3–5, 24, 37, 1 Thess. v. 20. The connected action of apostles and Christian prophets in the establishment of the church, and the fact that apostles were also prophets, are quite sufficient to account for their juxtaposition. In Rev. xxi. 14, "the names of the twelve apostles"

* In Epis. i. ad Cor. (on 1 Cor. xii. 28,) Hom. xxxii., Opera, tom. x., p. 286.

τῷ θεμελίῳ τῶν ἀποστόλων καὶ built upon the foundation of the

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are said to be in the "twelve foundations of the new Jerusalem." Stier avails himself of this circumstance to sustain his view, that here apostles and prophets are identical. He admits that the offices are not in themselves the same, but thinks that the distinction is first brought out in iv. 11. Harless also expresses a similar view. But St. John in the Revelation, intends to make Apostles prominent, and he adheres to the number twelve, as originally chosen by our Lord, probably in reference to the twelve tribes of Israel, (compare the number 144,000 in vii. 4;) yet he does not exclude other "wise master builders" from a similar honor. Paul and Barnabas, for instance, were instrumental in laying broad and deep the foundations of the Christian church, and it may be said to have been built on them as well as on the rest of the apostles. The same commentator argues also from the absence of the article before the latter word. But this does not prove identity. It can but confirm it, if proved on other grounds, or apparent in itself, as is the case in 1 Thess. v. 12, 1 Cor. xvi. 16, Phil. ii. 25. The use of but one article before the first of two or more terms intended to designate subjects well known to be in themselves different, though united together in one common object or corporation, is also of very frequent occurrence. It appears in the well known phrase, *οἱ Φαρισαῖοι και Σαδδουκαῖοι*. Apostles and prophets are therefore not necessarily of the same class. The view of the meaning of these words, which restricts their application to inspired Christian teachers of the Gospel, agrees best with the author's arrangement. If he had intended the other, it would have been altogether natural that "prophets" should have preceded "apostles," as we invariably find the phrase, "the law and the prophets," never, 'the prophets and the law.'

What precise idea is conveyed by the whole clause, "the foundation of the apostles and prophets?" This is a point which requires careful consideration. Does St. Paul mean the foundation on which the apostles and prophets have themselves built, that is, Christ? Or, does he mean, the fundamental principles of true Christian doctrine, of which those implied in the words "Jesus Christ," are the chief, principles which were demonstrated and firmly established by the apostles and prophets? Or, lastly, does he regard the whole Christian church under the figure of a building, of which Christ is the corner stone, and the apostles and prophets the general foundation?

I. The first view is opposed to the current train of thought which marks the whole context. This is evidently intended to show that the Ephesian body addressed is associated along with the Christian community in general in intimate union with Christ, the source of its being and continuance. The identity of the foundation which sustains the entire mass is

apostles and prophets, Jesus Christ himself being the chief corner-

προφητῶν, ὄντος ἀκρογωνιαίου

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of course implied, but the union of all upon it is the main thought. Besides, it were trifling to represent Christ as the chief corner stone, if he were described as the whole foundation; for the corner stone would necessarily be comprehended as a most important part of it.

The other two views claim respectively the support of many distinguished names among the great body of interpreters, ancient and modern.

II. Such a representation as the second view maintains does certainly occur elsewhere in the epistles, and consequently the view itself harmonizes with the divine teaching. Christ is, of course, the only true and real foundation of the church. It is his, purchased by an entire life of obedience and suffering; a death of complete atonement and satisfaction; and a glorious resurrection and ascension, vindicating the claims of his whole course of incarnate action for man, and sealing the truth and sufficiency of his meritorious progress, from the first step of his humiliation, to the last and highest degree of his exaltation to supremacy over everything created. In this view do the Scriptures represent him, and thus does the sincere Christian believer receive him. In the words of the Apostle, "Other foundation can no man lay than that which is laid, which is Jesus Christ:" 1 Cor. iii. 11. The building which is immediately afterwards represented as erected on this foundation, is described in figurative terms, "gold, silver, precious stones—wood, hay, stubble," which certainly delineate doctrines and their practical results, either good or evil, not persons; and consequently, the foundation itself, to accord with the figure, must be the fundamental doctrine implied in the terms "Jesus Christ," and not himself personally considered. And of this foundation the Apostle speaks of himself, not as a portion, but as "a wise master builder." To the same foundation he alludes in Rom. xv. 20, as what may have been laid by "another;" and the allusion implies that it is a foundation of doctrines. And in 2 Tim. ii. 19–21, the foundation and building erected thereon do certainly relate to correct and essential doctrines. This is proved from the connection of the whole passage with the preceding verse, which speaks of "the faith of some" as being "overthrown" by a denial of the true doctrine of "the resurrection." This is unquestionable, though the Apostle's representation may be allowed to comprehend also persons. The same remark applies to the celebrated and much controverted declaration of our Lord in Matt. xvi. 18. Even if it be granted that St. Peter himself is the "rock" on which the Saviour promises to build his church; still, it is impossible to separate the man from the noble confession, "thou art the Christ, the Son of the living God." This grand and fundamental principle, therefore, enters into the true faith, as its living, life-giving, and energetic

element; that true faith, which cannot be rightly conceived of without a distinct recognition of what is essentially comprehended and taught in the words, "JESUS CHRIST." Rightly explained, Stier's remark is undoubtedly true: "The ground laid for the whole church can be none other than doctrine, preaching, testimony, that which is known and believed and is to be confessed." The second view then is supported by scriptural analogy, and is in harmony with the usage of language and with the statements of divine truth.

III. Still it remains to be considered whether this view does, after all, convey the precise idea of the foundation and the structure to be erected thereon, which the Apostle here intends to describe. It agrees undoubtedly with scriptural analogy, and may be the true exposition of the text. But, as this is not certain, it becomes necessary to examine the third view. This has been maintained by some of the ablest interpreters.

The Christian church may be regarded under the figure of a building, and this view of it appears in several representations of holy Scripture. When the prophet Nathan announces to David that his "seed (or royal progeny,) shall build a house for God's name;" (2 Sam. vii. 13;) although indeed he does refer to the temple to be built by Solomon at Jerusalem, yet he intends also a further reference to that spiritual temple which "THE (great) SEED" or progeny, Jesus the Messiah, should build up, namely, his "holy catholic church," holy in its nature, character, purposes and ultimate perfection. Without allowing such a view of this prediction, it is impossible to reconcile this portion of the divine word with others. See Heb. i. 5, and note, pp. 31, 32. And when the prophets Isaiah and Micah predict that "the mountain of the Lord's house shall be raised," and that "all nations shall flow unto it;" the house is undoubtedly a figure for Christ's church, to which the various nations of the earth shall become converts. And certainly it was with this idea in view that the evangelical prophet spoke of God's house being "a house of prayer for all nations," a declaration which cannot with the least probability be interpreted simply of the material temple built by Solomon, and must therefore be understood of that spiritual structure of which the material temple was a symbol. See Isa. ii. 2, 3, and the parallel place in Mic. iv. 1. Also Isa. lvi. 7, and Matt. xxi. 13.

Inasmuch, then, as the church of the Messiah is represented in the Old Testament under the figure of a building, it need not at all surprise us that it should be so represented in the New. Hence, when our Lord says, "destroy this temple and in three days I will raise it up;" it is reasonable to believe that, while he speaks, as his beloved disciple informs us, "of the temple of his body," yet he undoubtedly means to announce the resurrection of his own personal body as involving also the rise and establishment of his spiritual body, the church, which the Jewish temple adumbrated.

See John ii. 19, 21, and Discourses on Prophecy, note xviii., pp. 190, 191.

The figure under consideration appears several times in the New Testament, sometimes in the form of a quotation, and sometimes springing from the author himself. Thus, St. John, in ii. 17, applies the language of Ps. lxix. 9, "the zeal of (that is, for) thine house hath eaten me up." In the texts before referred to, the figure is prominent. St. Paul calls the Corinthian Christians "God's building," and "temple." In his epistles to Timothy, he mentions "the church" as "the house of God," and compares it to "a great house," containing different kinds of "vessels," or furniture. St. Peter also employs the same figure: "To whose coming, as to a living stone, ye also, as lively (living) stones, are built up a spiritual house." In the Shepherd of Hermas it is carried out in detail. See Vision iii., chap. 2–8; Similitude ix., chap. 3–10. Such also appears to be the view in the place under consideration. The Ephesian converts are regarded as stones of the temple built up on the foundation, in connection with which all converts are fitly adjusted together. And the apostles and prophets seem to be represented as the foundation, the chief corner stone, the most important part being Jesus Christ himself. According to this view, even if the language before alluded to, "upon this rock I will build my church," be conceded to refer to Peter, no greater honor will be affirmed of him than is here affirmed of the whole apostolic and prophetic body.

Eadie objects to this view, that it brings "Christ into comparison with the Apostles," while "the whole passage gives Jesus peculiar prominence." A similar objection is made also by Harless and Stier. But, although it be allowed that thus Christ is brought into connection with his own agents, yet it is such a connection as gives him vastly the superiority. If, in the figurative structure, they are spoken of as, in a certain sense, the foundation, yet he is made to be "the chief corner stone." Such a view of the position of the disciples by no means disparages the master. It is true, as that able Scottish commentator says, that "prophets and apostles are but living stones in the temple, the next tier above the corner stone, and officially they were not the foundation, but they laid it." In the full scriptural sense, there neither is nor can be any merely human foundation of God's church. And in this sense it is that St. Paul denies any "other foundation than Jesus Christ." But surely men may be said to be in part its foundation, who, by the grace of God, have assisted in founding it. This he himself concedes: "The Apostles, in their personal teaching and labors, may be reckoned the foundation."

In order to remove still further the objection drawn from bringing Christ and his agents too closely together, let it be observed that in the 17th verse, the preaching of peace there affirmed of Christ, is done in part by his ministers. And it is probable, that when our Lord says to Nicodemus, "*We* speak that *we* do know and testify that *we* have seen," (John

iii. 11,) he employs the plural to associate his disciples, and perhaps other formerly inspired teachers of truth, with himself.* The Apostles also, in their letters addressed to the Gentile converts, do not scruple to use the language, "it seemed good to the Holy Ghost *and to us*," (Acts xv. 28,) than which there could hardly be a closer union of the source of inspiration with their own personal authoritative apostolicity. To the same purpose we read in Acts v. 32, "we are his witnesses, and so is also the Holy Ghost," comp. John xv. 26, 27. In the expression in Isa. vi. 8, "whom shall I send, and who will go for *us?*" the plural is probably employed in reference to "the King, the Lord of hosts," and "the seraphim" before mentioned, his angelic attendants. And on the same principle we may account for the very striking fact, that the Hebrew word for God is undoubtedly employed also to designate angels. See Ps. viii. 5, and note on Heb. i. 6, pp. 33, 34. In this connection also it may not be amiss to remark, that in 1 Pet. ii. 4, 5, when Christ is represented under the figure of "a *living* foundation stone," his members are denoted by the *same* epithet, though our translators have modified the meaning by improperly rendering the second participle by "lively."

In reference to the other objection, it may be remarked that Christ regarded in different points of view may be differently represented. He is the founder of the spiritual temple; he also dwells in it; he is its sole foundation, in the sense of support and ground of permanent being and stability; and yet he is also its corner stone. The avowal of one of these positions is not inconsistent with an admission of the others. All are true, properly understood.

To corroborate this interpretation, the language in Rev. xxi. 14, already cited, may fairly be adduced: "The wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb." The remark of Harless, that this occurs in a vision, while the language in the Epistle is addressed to a Christian church, is unworthy of notice. Stier objects that "the apostles are not called foundations; it is only said that their names stand on the foundations." But it is plain that this designation is intended to mark their character and functions; otherwise it would be without a purpose. Eadie also objects to any application of this text with the view of eliciting the meaning of that before us. "These foundations belong to a wall, a mere symbol of defence, not to the great Christian temple, and unless Judas be regarded as deposed, and Matthias as prematurely chosen and never divinely sanctioned, Paul, the founder of the Ephesian church, cannot be reckoned among those twelve." If, how-

* I am aware that Stier objects to this exposition of the plural in John iii. But his own view is, I think, much less probable. See his Reden Jesu on John. Barmen, 1853, pp. 57-60. In 1 John i., the plural is employed throughout. Apparently the writer first associates himself with his brethren who had seen the Lord, and then with believers in general. "We write," in ver. 4, conforms to the usage of the rest of the chapter.

ever, the designation were intended to mark the function of the apostles as foundations of the wall of defence, they might also be represented figuratively as foundations of the building within. The reason why the Evangelist limits himself to the number twelve has been already stated.

According to any other than the third exegetical view of this passage, a serious difficulty arises from the language, "Jesus Christ himself being the chief corner stone." If he alone is here intended by the foundation, with what consistency is he thus described? The foundation comprehends the corner stone, and such a specification after the general designation would but serve to enfeeble the statement. But it is evident that the clause is intended, as a climax, to strengthen the representation. It is as if the sacred author had said, 'the beginnings and groundwork of this figurative building are the apostles and prophets; they are, as it were, the massive stones that compose in general its base; but the chief corner stone is none other than Jesus Christ himself.' It may be replied that similar language occurs in Isa. xxviii. 16, where the "foundation and the precious corner stone" are evidently identical. But the cases are not exactly parallel. The prophet speaks of no other foundation than what is constituted by a single stone, putting perhaps a part for the whole: "I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation." He appears to have in his mind that part merely of the foundation of a structure which consists of the corner stone, whereas the Apostle speaks of the whole foundation, and specifies, by way of climax, the corner stone of the building as the most important and necessary.

"Jesus Christ himself:" The correctness of this translation has been questioned. It has been said that *αὐτοῦ* should be connected with *θεμελίῳ*, and that, if it related to Jesus Christ, the article would have been employed. Thus Bengel in loc.* Pronomen *αὐτοῦ* refertur ad *θεμελίῳ*· nam si construeretur cum *Χριστοῦ*, diceretur *αὐτοῦ τοῦ Χριστοῦ Ἰησοῦ*. He refers to Matt. iii. 4, Mark vi. 17, Luke iii. 23, xxiv. 15, 36, John ii. 24, iv. 44, 2 Cor. xi. 14. But in two of the above references, Luke xxiv. 36, and John iv. 44, the latest critical editions omit the article, and the usage is by no means universal. See Luke xx. 42, and John iv. 2, where, in similar circumstances, the article is wanting. Besides, we never find such an expression as 'corner stone of a foundation.' It is always employed in reference to a real or figurative building. And, as Stier remarks, the words "Jesus Christ himself" harmonize with the *αὐτός* of ver. 14.

"Chief corner stone:" In the Old Testament we have the phrases, "head of the corner," (Ps. cxviii. 22, comp. Matt. xxi. 42;) and, 'a tried stone of the corner:' Isa. xxviii. 16. The former phrase expresses the principal stone laid at the corner of two foundation walls of a building; the latter most probably means the same thing, the genitive 'of the corner'

* Gnomon Novi Testamenti, Tubingæ, 1773, p. 912.

21 αὐτοῦ Ἰησοῦ Χριστοῦ, ἐν ᾧ πᾶσα ἡ οἰκοδομὴ συναρμολογουμένη 22 αὔξει εἰς ναὸν ἅγιον ἐν κυρίῳ, ἐν

stone; in whom all the building, 21 fitly framed together, groweth unto a holy temple in the Lord; in 22

being that of apposition. In Jer. li. 26, the corner stone is evidently distinguished from an ordinary foundation stone: "They shall not take of thee a stone for a corner, nor a stone for foundations." This shows that the two are not identical in meaning, and that the latter term is less emphatic than the former, which denotes that portion of the support of a building which is the most important. By a figure, the word *corner* expresses what is most excellent, supreme: See in the Hebrew 1 Sam. xiv. 38, Isa. xix. 13, Zech. x. 4. The corner stone cannot rightly be said to sustain the whole building. In common religious language intended of Christ as the only real and proper foundation, affirmations are sometimes made of the corner stone, which rather apply to the functions of the key stone of an arch. It is not accurate to say of the corner stone, that it "connects and concentrates upon itself the weight of the building;" that it "bears and sustains the whole;" that it is "the stone which holds together the whole building;" although such statements are made by the most distinguished of modern interpreters.* Dr. Robinson qualifies this interpretation: "On which, *as it were,* the whole building rests."†

21, 22. "In whom:" Christ, by virtue of union with whom the spiritual temple advances in its progress towards perfection. Ἐν ᾧ must not be rendered 'in which,' meaning, the temple. For, as Harless well remarks, the idea of being built in a temple for a habitation is, as a figure, unnatural and confused. Neither should it be translated, 'on which,' in reference either to the foundation or the corner stone; for in that case ἐπί would certainly have been chosen to correspond with the participle and preposition in the preceding verse. It expresses, as is usual, connection with Christ. Compare Rom. ix. 33, where, after quoting what is said of Christ as a stone and rock, the Apostle adds: "and every one that believeth ἐπ' αὐτῷ," which is not to be rendered 'on it,' but, as in our translation, "on him."

"All the building:" Or, 'the whole building.' Compare the phrase 'the whole seed' in Rom. iv. 16. The Apostle speaks of the body of Christians, "the holy catholic church," consisting as well of Gentile as of Jewish converts. The article is wanting in many ancient manuscripts, and some of the very latest editors omit it. Supposing it to be interpolated, some interpreters of great name translate the phrase, 'every building.' This they explain either, as Chrysostom, of various parts and portions of the whole, ("whether you speak of roof or walls, or any other part,")‡ or, as Erasmus, of different buildings composing the entire struc-

* See Harless, Stier, and Eadie, in loc. † Lexicon under ἀκρογωνιαῖος.
‡ Ubi sup. Hom. vi., p. 39.

whom ye also are builded together ᾧ καὶ ὑμεῖς συνοικοδομεῖσθε εἰς

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ture, as was the case with the Jewish temple, the ἱερόν· See Mark xiii. 1, 2. But neither of these views can be admitted, as the Apostle's figure is taken from a single edifice, and he does not speak of additional buildings being appended to an original one, but of the only one, which increases. It is in itself one whole, which is continually becoming greater and more magnificent. Even if the article be omitted, the nature of the figure shows that the only admissible translation is, "the whole (or all the) building," like, "all the house of Israel," πᾶς οἶκος, in Acts ii. 36, and "all Israel," πᾶς Ἰσραήλ, in Rom. xi. 26. If it be retained, such is the necessary translation of the Greek phrase. Stier seems to think that the Apostle would not have omitted the article, thus subjecting his meaning to any possible uncertainty.

Οἰκοδομή properly means the act of building. Figuratively it expresses Christian edification, advancement in the divine life. See Rom. xiv. 19, Eph. iv. 12. So also the verb in 1 Thess. v. 11, and other places. It is also employed to denote the building itself, as here. Compare Mark, as before referred to. Eadie suggests that it may be used by St. Paul to designate the spiritual "structure as in course of erection, and not yet completed." Whether the word itself expresses this thought or not, it is certainly expressed in what is predicated of the building. Since the Apostle's age this has been and is still in progress, and, being divinely compacted together in all its parts, will become, in due time, a holy temple worthy of its architect.

The word συναρμολογέω occurs only here and in iv. 16. It denotes close and most compact union, such as subsists among the joints of the human frame. The word ἁρμῶν "joints," which enters into its composition is used in Hebrews iv. 12; and in Ecclus. xxvii. 2, we have the words ἀναμέσον ἁρμῶν λίθων, "between joints of stones." Wetstein quotes from the Anthology, iii. 32, 4, ἡρμολόγησε τάφον. The spiritual stones of this celestial building are all made by its divine architect to fit together in most perfect conjunction. Every particle is adjusted to its fellow and also to the whole. Such is the church of God's new creation which the inspired Apostle describes. How sadly it has been marred by the daubings of man's "untempered mortar," (Ezek. xiii. 10–15, xxii. 28,) how its "living stones" have been defaced, started and moved from their place, broken, and even thrown down, through human agency aided by diabolical hate, is too lamentably exposed in the truthful page of history. But the interpreter must not be turned aside from contemplating the bright and heavenly vision of God's true church, to the dark, unseemly and disproportioned pile which man's error, prejudice, ignorance and folly may have substituted in its place. The divine temple is one compact, closely joined edifice, every particle of which fits into its right place; and it increases and shall continue

κατοικητήριον τοῦ θεοῦ ἐν πνεύματι.	for a habitation of God, through the Spirit.

to increase both in extent and character, until it shall become in all respects a perfectly holy temple. Each true Christian and the aggregate of such are elsewhere said to be the temple of God: See Levit. xxvi. 11, 12, 1 Cor. iii. 16, 17, vi. 19, 2 Cor. vi. 16.—"In the Lord:" That is, Christ, as the connection shows. 'Εν is not to be translated *by*. As before, and also in the next verse, it means "in," and expresses the union of Christ with his church, by virtue of which it groweth as a holy temple. The words, "in the Lord," are not to be so connected with those immediately preceding, as to convey the thought that "the temple is in" Christ. In the Apostle's representation, as in multitudes of places of Scripture, the comparison, taken from a temple, becomes involved in the subject with which it is compared, namely, true Christians. It is they, therefore, whom St. Paul represents as in, that is, inwardly united with the Lord Christ.

"In whom ye also," &c.—Ignatius, in his epistle to the Ephesians, Chap. 9, seems to have his mind on this passage, for he speaks of them as "stones of the temple of the Father, prepared for a building, εἰς οἰκοδομήν, of God the Father." The verse expresses the firm union of the Ephesian believers with other Christians in this spiritual temple, which is designated as God's dwelling place, according to representations made in various places of Scripture, and among them, in Corinthians, as before referred to. Eadie denies that any other party than the Ephesian Christians is intended, and affirms, that the preposition "does not denote 'along with others,' but that the meaning is—ye are built together in mutual contact or union among yourselves." But this cannot be admitted, as the preceding context plainly refers to the whole body of true Christians. It is in union with them, as well as among themselves, that the Ephesians were conjoined.

"In the Spirit:" Some explain this phrase as if it were an adverb, 'spiritually.' But this is feeble. Such an appendage would be unnecessary, for none other than a spiritual building appears to have been thought of throughout the whole representation. It may be connected with the preceding verb and rendered: 'built together by' or 'through the Spirit.' But if this idea were intended, the construction of the phrase would most probably have been with the verb. It corresponds with that at the end of the former verse, "in the Lord." As this expresses union with Christ, from whom, as the head of the church, all divine graces flow; so the other may denote union with the Holy Spirit, through whom all divine influence is communicated. Thus it will relate to the indwelling of the Spirit, by whom all true Christians are influenced, guided, and moulded into assimilation to Christ. See on ver. 18, p. 72.

SECTION IV.

CHAP. III.

THE APOSTLE IN PRISON, AFTER REFERRING TO HIS MINISTERIAL COMMISSION TO PROMULGE THE GOSPEL, PRAYS FOR THE GROWTH OF CHRISTIAN LIFE IN HIS READERS, CONCLUDING WITH A DOXOLOGY.

III. For this cause I Paul, the pris- | Τούτου χάριν ἐγὼ Παῦ- III.

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1. "FOR this cause:" That is, on account of what has been stated, namely, the blessings procured by Christ for the true members of God's church; blessings of which the Gentile converts of Ephesus were and should continue to be partakers. "I Paul, the prisoner:"—The Syriac version, Chrysostom, and some eminent modern commentators,* understand the substantive verb, and make this verse a perfect sentence, thus: 'I am the (or a) prisoner,' &c. So Tyndale, Cranmer, and the Geneva translation: "I Paul am in the bondes of Jesus Christ for youre sakes—I Paul am a prisoner—I Paul *am* the prisoner." According to this view, the first clause will mean, 'on account of my preaching the Gospel to the Gentiles, I am now imprisoned.' The objection often urged, that, in this case, the article would be omitted, is not very strong; as St. Paul might speak of himself as *the* prisoner by way of distinction, the notoriety of his persecution being taken into consideration. The remark of Harless and Eadie that "such a supposition is not in harmony with the Apostle's character," is not of much weight, as, notwithstanding his low estimate of himself, he does not hesitate on proper occasions to speak respectfully of his office and character and conduct, and to make prominent his efforts and privations in the cause of the Gospel. See, for example 1 Cor. xv. 10, 2 Cor. x. 8–11, xi. 5, 22–30, xii. 2–7, 12, 1 Thess. ii. 7–11, 1 Tim. i. 12, 2 Tim. i. 11, 12, iii. 10, 11, iv. 7, 8.

Still it is more probable that this verse is connected with some subsequent passage. Certain annotators have found the connection in the 8th verse, assuming a change of the grammatical construction from the nominative to the dative, thus: "I, Paul, the prisoner, &c.—to me, the least of all saints," &c. This is the view of Grotius. But it is unnatural, and the change too harsh to be admitted. Others find the connection in the beginning of the next chapter, where he is again mentioned as "the prisoner," and make the whole of this parenthetical. But this requires the admission

* See Wolfius, Curæ, in loc.

λος, ὁ δέσμιος τοῦ Χριστοῦ Ἰησοῦ oner of Jesus Christ for you Gen-

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of an unnecessarily long parenthesis. That in the commencement of the 4th chapter the Apostle should again speak of himself as the Christian prisoner is not surprising. He represents himself as, in this condition, exhorting the Ephesians to live a Christian life; before, in the same state of humiliation for the cause of his master, as pouring out his soul in prayer for his beloved converts. The nature of the topics is entirely in unison with the character of the man; and the mention of his imprisoned condition adds efficacy to the exhortation and fervor to the prayer.

The most natural construction of this first verse is undoubtedly with the 14th, where the words, "for this cause," are resumed. The intermediate portion contains just what might be introduced after such an announcement, and before such a prayer. Expressed in the most general terms it is simply this: 'Since ye cannot but have heard both of my divine commission, and of the nature of the doctrine which I have been commanded to teach.'

"Of Jesus Christ:" Compare 2 Tim. i. 8, and Philem. 1, 9. The Apostle does not affirm merely that he is imprisoned for the cause of Christ. He means to convey this thought: I am Christ's prisoner, who hath made me his own, and consequently uses me as his property for the interest of his own cause. As his, therefore, and for his sake, I willingly bear these bonds. See Acts xx. 24, xxi. 13. Though he became indeed a prisoner, through the malice and hatred of the Jews, and was amenable to the tribunal of Cæsar, to whom he had appealed; (see Acts xxv. 11;) yet he regards himself as imprisoned for the sake and cause of Christ, and even in accordance with his master's will and permission, and in order to advance his cause.—"For you Gentiles:" That is, not simply 'on account of my efforts in your behalf,' but also, 'for your permanent advantage.' It was in consequence of his proclaiming the Gospel to the Heathen, and offering to them equally with Jews the religious privileges of Messiah's kingdom, that the Apostle was persecuted and imprisoned: See Acts xxii. 22, and the narrative that follows to the end of the book. His sufferings were borne also for the edification of his beloved Gentile brethren. From the language of ver. 13, "which is your glory," of Col. i. 24, "my sufferings for you, afflictions of Christ in my flesh for his body's sake, which is the church," in 2 Tim. ii. 10, "I endure all things for the elect's sakes that they may also attain the salvation which is in Christ Jesus with eternal glory;" it seems evident that St. Paul regarded his trials as having a salutary influence on the church. Perhaps he refers to the effect of his example on the body to whom he was so well known, to the confirmation which was thereby afforded to their faith, and the impulse likely to be given to their exertions in behalf of the truth. The idea of a vicarious

2	tiles,—if ye have heard of the dispensation of the grace of God, which is given me to you-ward:	ὑπὲρ ὑμῶν τῶν ἐθνῶν· εἴγε ἠκούσατε τὴν οἰκονομίαν τῆς χάριτος τοῦ θεοῦ τῆς δοθείσης	2

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character in his sufferings is so entirely at variance with the whole tenor of Christian doctrine, and the plain declarations of the Apostle himself, who always represents atoning sufferings as sustained by Christ alone, that it must of course be discarded from every passage bearing on this point, even from the much controverted text, Col. i. 24.

2. "If ye have heard:" It is not to be conceded that ἠκούσατε here means 'understood, retained firmly,' as Grotius and some others translate it. There is no reason for abandoning its usual sense of "heard." It may be that, in the use of the particle εἴγε, St. Paul has in view those persons, among the various Christian communities, for whom as well as for the Ephesians he intended his letter, who were personally unacquainted with him, and who may not have been informed of his divine mission. To the Ephesians themselves this could not possibly apply. It is not to be supposed that the Apostle could doubt whether they had heard what he immediately afterwards states, as he had proclaimed the Gospel among them during two years, and had attained both in the city and surrounding country considerable notoriety: See Acts xix., especially ver. 10. All difficulty arising from the use of this particle is removed by translating it 'since,' as it is used in iv. 21, and 2 Cor. v. 3. Eadie in loc. refers also to Col. i. 23, and Robinson, in his Lexicon, gives it both here and in the text before us the meaning of "if indeed," with the remark that what immediately follows is to be "taken for granted." So also De Wette, on Ephesians, in loc. But in Colossians this is not to be taken for granted, as "continuing in the faith grounded and settled," is the condition of being "presented holy and unblameable," and consequently can not be assumed. Conybeare's translation is evidently formed so as to coincide with his theory that the Epistle was addressed to the Laodiceans, and it is unwarrantably free. "For I suppose that you have heard." He adds, in a note: "Literally, *if, as I suppose*," &c.

"Dispensation:" In i. 10 this word is used in its most comprehensive sense, meaning the divine arrangement of the Gospel of Christ begun here and to be eternally extended hereafter in heaven. Here and in Col. i. 25, the Apostle applies it, in a limited sense, to express that divine arrangement whereby he was appointed as Christ's ambassador. Compare the limited meaning of "purpose," in Rom. ix. 11, with the general one in viii. 28, and see notes on pp. 165, 149.—As the author has been representing the church of God under the figure of a building, *οἰκοδομή*, it is quite natural that, in speaking of his own appointment by its head, he should employ the word *οἰκονομία*.—"Of the grace of God:" That is,

3 μοι εἰς ὑμᾶς, ὅτι κατὰ ἀποκάλυψιν ἐγνωρίσθη μοι τὸ μυστήριον, καθὼς προέγραψα ἐν ὀλίγῳ, 4 πρὸς ὃ δύνασθε ἀναγινώσκοντες νοῆσαι τὴν σύνεσίν μου ἐν τῷ 5 μυστηρίῳ τοῦ Χριστοῦ, ὃ ἑτέραις γενεαῖς οὐκ ἐγνωρίσθη τοῖς υἱοῖς τῶν ἀνθρώπων, ὡς νῦν ἀπεκαλύφθη τοῖς ἁγίοις ἀποστόλοις αὐτοῦ καὶ προφήταις ἐν πνεύ-

how that by revelation he made 3 known unto me the mystery; as I wrote afore in few words, whereby, 4 when ye read, ye may understand my knowledge in the mystery of Christ; which in other ages was 5 not made known unto the sons of men, as it is now revealed unto the holy apostles and prophets by the

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most probably, the divine favor granted to the Apostle, in appointing him to the ministry: See ver. 8; also Rom. i. 5, xii. 6, Gal. ii. 9.—"To you-ward:" In other words, 'for you,' not the Ephesians merely, but "the Gentiles," as before mentioned.

3–6. In ver. 3 the reading best supported by the most ancient manuscripts is ἐγνωρίσθη, 'was made known,' although either this or the active form ἐγνώρισε, "he made known," gives an equally good sense. Most critics prefer the former, but Stier adheres to the latter, solely, however, on what he regards as satisfactory internal grounds.—The words "by revelation" show the divine source of this knowledge. See Gal. i. 12, and note; also ver. 16, 1 Cor. ii. 7, 10, 12.—"The mystery:" That the Apostle does not here mean anything in itself obscure and incomprehensible to human understanding, is clear from ver. 6. Here, as in other places, the word expresses what had been very imperfectly or not at all known. See note on Rom. xi. 25, p. 206.

The last clause of this verse relates to what the Apostle had written in the latter half of the former chapter. The supposition that he refers to a previous epistle, now lost, is wholly unfounded, and in itself extremely improbable. This clause and the 4th verse are placed, by Griesbach, in a parenthesis. But this is unnecessary, and to subordinate the 5th verse is also quite objectionable, from the importance of the statement which it contains. The word "mystery" in ver. 3 is introduced again in ver. 4, as "the mystery of Christ," that is, of which Christ or the Christian scheme is the subject, and the 6th verse shows its meaning: "that the Gentiles should be fellow heirs," &c.—Πρὸς ὅ· 'In reference to which,' or, as we say, 'by referring to which.'—Olshausen infers from the 4th verse, that the Apostle regards the believers to whom he is writing, "as endowed with the Holy Ghost and through him with the gift of discerning of spirits, and that the idea meant to be expressed is this: 'The Spirit in you will testify unto you that my representation of the Gospel is the true one.'" He supposes also that "St. Paul would certainly not have made that remark, had there not been persons who denied him the true 'knowledge in the mystery

6 Spirit; that the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in

ματι· εἶναι τὰ ἔθνη συγκληρονόμα καὶ σύσσωμα καὶ συμμέτοχα τῆς ἐπαγγελίας αὐτοῦ ἐν τῷ Χριστῷ διὰ τοῦ εὐαγγελίου, 6

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of Christ,' and of whom it was to be supposed that they would sooner or later also appear against him in the churches to whom this Epistle is addressed." The former supposition is entirely unnecessary. The author merely refers to the full disclosure which he had made, and which contains in itself sufficient evidence of the knowledge he speaks of. It is as if he had said, 'read and judge for yourselves of my acquaintance with this subject.' Comp. 1 Cor. x. 15.

"In other ages;" or 'generations:' That is, to men who lived in any previous periods. Γενεά usually denotes the mass of men of some particular age.—For the application of the term "prophets," see the note on ii. 20, p. 74. 'Εν πνεύματι· "By (literally *in*) the Spirit:" Eadie regards this phrase as characterizing the prophets, just as "holy" does the apostles. He compares it with "the same formula in the last verse of the preceding chapter," and refers also for similar grammatical construction to Rom. viii. 9, xiv. 17, 1 Cor. xii. 3, Col. i. 8, and Rev. i. 5, (a mistake probably for 10.) But it cannot be regarded as merely equivalent to 'spiritual,' and intended to characterize prophets *as such*. This would be feeble, to say the least, as true prophets must necessarily be spiritual. It may describe *the state* of the prophets while under the divine influence, as in Rev. i. 10, iv. 2, xvii. 3, and perhaps Matt. xxii. 43. Thus it will correspond with the same phrase as used of Christians in general in ii. 22, though employed here in far deeper significancy. Prophets will be distinguished as under the particular influence of the Spirit at the time of receiving the divine communication, in their "condition of inspiration," as De Wette expresses himself. Still the usual translation "by," which connects the noun with the preceding verb, makes a very appropriate sense; and Eadie himself acknowledges that "the ordinary construction with the verb gives a good meaning." There is certainly no sufficient reason to abandon it.

"As it is now revealed:" St. Paul does not affirm that the mystery of which he here speaks was absolutely and entirely unknown in all past ages. This would neither be true, nor consistent with what he says in other places: See, for example, Rom. x. 19, 20, xv. 10–12. But the knowledge of this union of Gentiles and Israelites in the one church of Christ, was formerly indistinct; now it is made clearly known. Formerly the knowledge of it which existed was confined to a few favored individuals; now it is communicated to men generally. Since the coming of Christ the shadowy dimness has been removed, and the bright glare of divine illumination has placed this truth clearly before the eye of every

7	οὗ ἐγενόμην διάκονος κατὰ τὴν δωρεὰν τῆς χάριτος τοῦ θεοῦ τῆς δοθείσης μοι κατὰ τὴν ἐνέργειαν τῆς δυνάμεως αὐτοῦ·	Christ by the Gospel; whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power:	7
8	ἐμοί, τῷ ἐλαχιστοτέρῳ πάντων	unto me, who am	8

beholder. The same remark is equally applicable to the declaration contained in 2 Tim. i. 10: "Jesus Christ hath brought life and immortality to light through the Gospel." As it has been quaintly remarked by Augustin; in the Old Testament *latet*, in the New *patet*.*

The 6th verse contains the announcement of the mystery before mentioned, and it is simply this: that the Gentiles, equally with the Jews, are partakers of all the benefits of union with Christ in his church. "Fellow heirs:" That is, heirs as well as and along with Jews. The blessings of the Gospel are constantly represented as an inheritance, of which those who are or shall be put in possession are heirs, and that in consequence of their adoption as God's children. Comp. Rom. viii. 17, Gal. iv. 7, Eph. i. 3, 5, 11, 14, 18.—"Of the same body:" being members of the same one mystical body of Christ, that is, his church, of which Jewish converts are also members.—"Partakers:" More accurately, 'fellow' or 'joint partakers,' implying that they are in every degree and particular equally favored with Jews.—"Of his promise:" The pronoun *αὐτοῦ* is wanting in some of the most important manuscripts and versions, and is omitted by several late critics. Olshausen, Stier, and some others, maintain its genuineness. If retained, it must have God in ver. 2 for its antecedent, and if rejected, the promise must still be regarded as God's. The noun here expresses the object promised, namely, the Holy Spirit with all his imparted blessings. See i. 13, Gal. iii. 14, and compare Heb. vi. 4, "partakers of the Holy Ghost."—"In Christ:" This is connected with the whole immediately preceding representation, so that the blessings here predicated of Gentiles are the result of their being in Christ.—And all this is "through the Gospel," this gracious institution of mercy being the only channel by which divine favor is attainable.

7, 8. "According to the gift of the grace of God given unto me:" Is it the gift or the grace which is here said to be given? The answer to this question depends on the correct reading of the participle. The received text, sanctioned by the Syriac version and the Greek fathers, contains the accusative; some of the best of the ancient manuscripts, followed by the Vulgate, which translates, secundum donum gratiæ Dei, *quæ* data est mihi, the genitive. In the former case, it will relate to the gift; in the latter to the grace. The difference, however, is merely verbal, amounting to 'the gift given of grace,' or 'the gift of grace given.' The favor bestowed is that

* Opera, Edit. Bened., Antwerp. 1700, tom. iii., col. 333, c.

less than the least of all saints, ἁγίων, ἐδόθη ἡ χάρις αὕτη, ἐν

of the right and power divinely communicated of publishing the Gospel.—"By the effectual working of his power:" The preposition κατά would be more properly translated, as before, 'according to.' The source of the gift is God, and it accords with the energy of his power; it bears a suitable relation to it. Ἐνέργεια is power in active operation, as is expressed in the note on i. 19, p. 32. This probably suggested the introduction of the term "effectual" in our translation, as also in James v. 16, "the effectual fervent prayer," δέησις ἐνεργουμένη. It is not found in the earlier English versions, and the intensive word is unnecessary.

"Less than the least:" Ἐλαχιστοτέρῳ· A comparison formed from the superlative and meaning, 'the very least.' Similar to it is the double comparative μειζοτέραν in 3 John 4. Such forms are not infrequent in the later Greek writers, and they occur also occasionally in some of the earlier. See Wetstein, and Stier, in loc. In view of the great favor which God had bestowed on him, in calling to the ministry and appointing as his Apostle to make known the Gospel to the Gentiles one who had blasphemed and endeavored to suppress it, St. Paul, overpowered by grateful feelings and a consciousness of demerit, utters in all sincerity the language here employed. In the same connection he speaks of himself as "chief of sinners:" See 1 Tim. i. 13, 15, 16. Under other circumstances he does not scruple to vindicate his character, and even in such terms as might seem to the inconsiderate and unobservant to savor somewhat of self-adulation. See the note on iii. 1, p. 84.

"Riches of Christ:" The word "riches" has been explained before in the note on i. 7. "Of Christ" implies that they are his property. They belong to that fulness which he possesses, (Col. i. 19, ii. 9, John i. 16,) and of which he freely and abundantly imparts. They are "unsearchable." The same word in Rom. xi. 33, is used of God's "judgments." It characterizes those riches as springing from the fountain of God's eternal love, as extending indefinitely both in comprehensiveness and in degree, and as continuing and increasing in eternity.

St. Paul's commission, although principally, was still not exclusively, to Gentiles. He was authorised also to make known the truth to the Jews, and therefore immediately after his conversion he began his ministry by "preaching Christ in the synagogues, confuting the Jews, and disputing against the Hellenists:" Acts ix. 20, 22, 29. Subsequently, in company with Barnabas, he travelled among the Gentiles, proclaiming the Gospel: Acts xiii. xiv. Hence it is that here he speaks of himself as having been appointed to enlighten "all" in the true nature of the Gospel. Φωτίσαι is not to be limited to merely intellectual information respecting the character of Christ's religion. It comprehends also that practical influence on

	τοῖς ἔθνεσιν εὐαγγελίσασθαι τὸν ἀνεξιχνίαστον πλοῦτον τοῦ	is this grace given, that I should preach among the Gentiles the un-	
9	Χριστοῦ, καὶ φωτίσαι πάντας, τίς ἡ οἰκονομία τοῦ μυστηρίου	searchable riches of Christ; and to make all *men* see, what *is* the fel-	9

the mind and heart and life, which is produced by a cordial reception of the Gospel in the inner man. Thus, in describing his miraculous call, the Apostle states that he was "sent to the Gentiles to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God:" Acts xxvi. 18.

9. "What:" That is, how great and glorious. Comp. i. 18, 19.—"The fellowship of the mystery," *κοινωνία*. The true reading is *οἰκονομία*, 'arrangement,' which is supported by all the best ancient manuscripts and versions, by quotations in the fathers, and also by the strong internal evidence: Comp. ver. 2, and i. 10. The description in ver. 6 of the community of spiritual interests and blessings of Gentiles and Jews, and the similarity in appearance of the two words may account for the introduction of *κονωνία*, the reading of the received text. The economy and mystery are the divine arrangement and heretofore unknown plan, as explained in i. 9, 10.—"Hid:" This was its condition; St. Paul and his coadjutors are sent *φωτίσαι*, to make it known. The two words are in striking contrast.—"From the beginning of the world," *ἀπὸ τῶν αἰώνων*· Eadie explains these words thus: "From of old; not before all time, but since the commencement of time up to the period of the Apostle's commission." He refers in support of this view to Col. i. 26, 1 Cor. ii. 7, and Rom. xvi. 25. But in the first instance the appended clause "from generations," explains and determines the meaning of the preceding one; in the second, the predetermination spoken of, according to the analogy of other parallel passages, *requires* the meaning of *eternity*, and this *agrees with* the connection in the last. Although the phrase itself may bear the sense of, 'from past ages,' as the singular *αἰῶνος* is used in Luke i. 70, Acts iii. 21, xv. 18; yet here the context and nature of the subject require that of, 'from eternity,' as the same word is employed soon afterwards to mark God's *eternal* purpose; von ewigen Zeiten: De Wette. The designation of God as the creator of all things, which immediately follows, naturally suggests the idea of that period of his existence which preceded the creation, as the one from which the arrangement spoken of had been hidden. Its concealment during the period of man's existence follows of course. From the time of the mission of the Apostle it begins to be made known to "all," not only Jews and Gentiles, but also angels in heaven: See ver. 10, 1 Pet. i. 12.

"Who created all things through Jesus Christ:" The last three words are probably spurious. They may have been added from some text which

lowship of the mystery, which from the beginning of the world hath been hid in God, who created all

τοῦ ἀποκεκρυμμένου ἀπὸ τῶν αἰώνων ἐν τῷ θεῷ τῷ τὰ πάντα

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speaks of Christ as the Logos, as the being through whom God made all things, perhaps Col. i. 16, or Heb. i. 3. They are wanting in the best manuscripts and versions. Among the latter it may be sufficient to mention the Syriac, Italic, and Vulgate. Stier retains them, influenced by a desire to sustain a doctrinal view of the Trinity, which, with no little fancy he often attempts to derive from portions of the Epistle by an artificial construction. He acknowledges that the words are destitute of proper external evidence, but defends their genuineness chiefly on internal grounds, arguing from the habitual reference to Christ in the Epistle, and the apparent imperfection of the sentence if deprived of this clause. These considerations, however, are not strong enough to counterbalance the want of external authority.—The creation here spoken of is regarded by many able commentators as spiritual. But no sufficient reason can be assigned for this view. The aorist participle *κτίσαντι* implies a past act,* and could not be employed to express the idea of a general new creation; for a spiritual moral creation had already taken place only in a very circumscribed degree. The same word and even in an aorist form is applied to such a creation, as in ii. 10, yet its application is partial and limited to what had actually taken place. Here the phrase is general, and there is nothing in the context which tends to restrict its meaning, as is the case in ii. 10, 15, and iv. 24, which are not therefore parallel. The word *πάντα* most naturally expresses all created things absolutely, and ought so to be understood, except where it is limited by the nature of the subject, and although its neuter form would not exclude intelligent beings, (see note on i. 10,) yet there is no reason for restricting its application to such.

Commentators have given themselves no little trouble to show some connection between the creating of all things and the developing of the hidden plan of redemption. Some suppose the creation spoken of, to comprehend the moral through Christ as well as the original physical creation, and that therefore the development relating to the one, prompted language intended to embrace both. Others account for the introduction of the clause by remarking that God, in creating the world, had in view the development of the scheme of the Gospel to men and angels, and therefore that the latter naturally suggested the former. Whatever may have been the point of association in the Apostle's mind, the introduction of God's creative power in connection with the character of the Gospel of Christ is perfectly natural.

* See Hermann in Viger's Greek Idioms, 4th ed., 1834, p. 747, § 215, and Buttmann's Larger Greek Grammar, translated by Robinson, Andover, 1833, § 137, 6, p. 330.

10 κτίσαντι, ἵνα γνωρισθῇ νῦν ταῖς ἀρχαῖς καὶ ταῖς ἐξουσίαις ἐν τοῖς ἐπουρανίοις διὰ τῆς ἐκκλησίας ἡ πολυποίκιλος σοφία τοῦ θεοῦ,

things by Jesus Christ; to the intent that now unto the principalities and powers in heavenly *places* might be known by the church the 10

10. This verse is closely connected with the preceding by Harless, who makes the construction thus: 'God who created all things in order that his extraordinary wisdom might become known through the church to the angelic powers, the creation and redemption of the world being equally and at the same time his purpose.' But this connection can be admitted on no other supposition than that the creation referred to is a moral one, which is not the case.—The ἵνα is telic, indicating intention. In ver. 5, the divine arrangement is said to be *now* revealed to apostles and prophets: here it is said to be *now* made known to angels. These notations of time show that the disclosures to both commence simultaneously. They are in direct contradistinction to the ἀπὸ τῶν αἰώνων of ver. 9.—"Principalities and powers:" These terms are explained in the note on i. 21, pp. 33, 34. Here the context shows that they cannot denote evil angels, or ecclesiastical authorities, whether Christian, Jewish, or Heathen, as some have strangely imagined,* and must be explained solely of holy angels.

Πολυποίκιλος, "manifold:" The simple word ποικίλος is also translated "manifold" in 1 Pet. i. 6, iv. 10. Compounded with πολύ, it expresses what is various in many ways or forms, or aspects. The wisdom spoken of is multifarious, extraordinary, diversified yet harmonious, while it is vast and profound. Comp. Rom. xi. 33. Angels are represented as interested in the salvation of men, and desirous of acquiring knowledge respecting the divine procedure in their redemption: See Matt. xviii. 10, Luke xv. 10, Heb. i. 14, 1 Pet. i. 12.—The extraordinary wisdom which is here said to be made known by the church to angelic beings, is certainly that which shows itself in the scheme of the Gospel and the various appliances by which it is made to accomplish its intended result. The wonderful developments of the incarnation of Christ, comprising the states of humiliation and exaltation in his assumed humanity—the influence of his atoning death, his justifying (Rom. iv. 25,) resurrection—his ascension to the seat of glory in heaven at God's right hand—his prevailing interces-

* The first of these opinions is given by Vatablus, in loc. Spiritibus malis qui in aëre versantur. He was probably misled by an erroneous exposition of vi. 12. Zeger supposes the powers intended to be earthly, (terrenis,) and that the term "heavenly" is employed to mark their elevated rank, (celsitudinem.) Jerome, in loc., explains it of Church authorities: Ut per me his qui rebus cœlestibus per omnem Ecclesiam principantur, multiformis sapientia innotescat. Opera, tom. v. Col. 1053. Zorn and Locke understand it of Jewish rulers. The former is quoted by Wolf, in his Curæ Philologicæ et criticæ, on the text. The view of the latter may be seen in his Paraphrase and Notes on this Epistle, where, after expressing himself doubtfully respecting the meaning, he gives this as the most probable view: "To principalities and powers, i. e., the rulers and teachers of the Jewish nation." Van Til imagines heathen dignitaries to be meant, a view which Wolf has thought proper to oppose in his notes on i. 21, 22.

11 manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord;

κατὰ πρόθεσιν τῶν αἰώνων, ἣν 11 ἐποίησεν ἐν Χριστῷ Ἰησοῦ τῷ

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sion for the redeemed: all must open channels by which divine knowledge is constantly communicated to them. The union of different classes of mankind in the church of Christ—the effluxes of divine grace poured out upon its various members, producing the result of true Christian character—the gradual dissemination of evangelical truth among men—all are permanent and increasing manifestations of that wisdom which is too deep and varied and extended, to be understood even by heavenly created intelligences, except in the process of a gradual disclosure.

11. "According to the eternal purpose," *κατὰ πρόθεσιν τῶν αἰώνων·* These words are most naturally connected with what immediately precedes, namely, the making known God's extraordinary wisdom. This disclosure accords with his eternal purpose. This purpose is doubtless God's intention to redeem mankind by the atonement of his Son, and the agency of his Spirit, and so redeemed, to unite them under Christ in one holy body with the angels of heaven; comprehending also the whole series of divine arrangements, appliances, and operations, connected with their salvation by Christ. God's purpose has in view all that this result requires, and also the result itself. See Rom. viii. 28, and the note, especially pp. 147, 148. The purpose comprehends the union of Jews and Gentiles in the one body of Christ, but this is only a part of it.—*Αἰώνων* is interpreted by several commentators in reference to God's various dispensations or ages, taking the word as it was applied by the Rabbins to the periods respectively during which the Mosaic dispensation and that of the Messiah extend.—Others, with Luther, translate the term by 'world,' as it signifies in Heb. xi. 3, and explain the phrase of the purpose formed from the beginning of the world.—The word is used to express both future and past ages or periods. In the former sense we have it in ii. 7, "the ages to come," *τοῖς αἰῶσι τοῖς ἐπερχομένοις·* in the latter in Col. i. 26, "from ages, *ἀπὸ τῶν αἰώνων*, and from generations;" that is, all antecedent periods of time. This has given rise to another exposition, namely, 'the purpose which regards both the past and the future periods or generations;' in other words, mankind in all ages.—But the word denotes also eternity either past or future, and in the former sense it is employed in reference to God's purpose. Thus we read in 2 Tim. i. 9, of God's "own purpose" *πρὸ χρόνων αἰωνίων*. Our translation, following the older English versions, renders this, "before the world began," understanding the adjective according to the meaning of the noun in the text of Hebrews before referred to. If this be granted to be its true signification here, the phrase will then be equivalent to *πρὸ καταβολῆς κόσμου*, "before the foundation

12 κυρίῳ ἡμῶν, ἐν ᾧ ἔχομεν τὴν παῤῥησίαν καὶ τὴν προσαγωγὴν ἐν πεποιθήσει διὰ τῆς πίστεως

in whom we have boldness and access with confidence by the faith 12

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of the world," in John xvii. 24, Eph. i. 4, and 1 Pet. i. 20. This is what the Bible means by eternity, that indefinite period which existed before the world was created. It knows nothing of a metaphysical eternity. The choice mentioned in i. 4, is therefore an eternal one. The text in Timothy may be rendered, 'eternal times before' or 'ago,' as in 2 Cor. xii. 2, we have πρὸ ἐτῶν δεκατεσσάρων, "fourteen years ago." So in 1 Cor. ii. 7 we have, πρὸ τῶν αἰώνων, and in Tit. i. 2, πρὸ χρόνων αἰωνίων, though in both places our translation has "before the world," where the subjects are the divine preordination and promise in reference to the Gospel scheme of salvation, a scheme planned in God's *eternal* counsel. To the same purpose are the words χρόνοις αἰωνίοις in Rom. xvi. 25, "since the world began," in the English version; but literally and properly 'in eternal times,' meaning, from eternity. The Greek αἰώνων is a literal translation of the Hebrew word for eternal or everlasting in the plural. Thus we have in Isa. xxvi. 4, "in the Lord Jehovah is *everlasting* strength," צור עולמים, which the Syriac translates 'forever,' and the Septuagint αἰώνιος. Also in Dan. ix. 24, "*everlasting* righteousness," in the Hebrew צדק עלמים, is expressed in the Septuagint and Theodotion by δικαιοσύνην αἰώνιον.* On these grounds it may be safely inferred that the best translation of the phrase under consideration is that of our authorised version, "eternal purpose."

"Which he purposed:" This is rather an exposition than a translation. It is given by Tyndale, from whom probably it was taken. The Greek is ἐποίησε, literally, 'he made,' as it is in Wiclif and the Rhemish version. Cranmer and the Genevan have "wrought." It may perhaps bear the meaning given in our translation, for ποιέω is used in connection with consultation in Mark iii. 6 and xv. 1. But if it were St. Paul's intention to convey this meaning, he would probably have employed the word προέθετο, as in i. 9. The accomplishment of the purpose in or by Christ is the interpretation best supported and most generally received by careful expositors. The verb is used in the sense of doing, accomplishing one's own will or that of another in ii. 3, and Matt. xxi. 31; also in Acts iv. 28, and Rom. ix. 28, of the accomplishment, carrying into effect, of God's purpose.

12. Several various readings of this verse occur in some ancient authorities, but it is unnecessary to note them, as they retain the prominent sentiment, and the received is undoubtedly the correct reading.—"In whom we have boldness and access with confidence:" The primary sense of

* Daniel secundum Septuaginta ex Tetraplis Origenis, Romæ, 1772, fol., pp. 276, 277.

13 of him: Wherefore I desire that αὐτοῦ· Διὸ αἰτοῦμαι μὴ ἐκκακεῖν 13

παῤῥησία, in accordance with its derivation, is freedom of speech. Hence it is used to denote boldness, confidence in general, as here. Προσαγωγή is free and unrestrained access to God: See ii. 18, Rom. v. 2. The verb expresses the same meaning in 1 Pet. iii. 18, "that he might bring us to God." The connection between the confidence here mentioned and access to God is illustrated in Heb. iv. 16, and x. 19. Ἐν πεποιθήσει qualifies προσαγωγήν. Access with confidence is equivalent to confident access.—"By the faith of him:" This clause qualifies the whole preceding portion of the verse. It is the faith spoken of which gives to its possessor united with Christ boldness in all his Christian course and confident access to God. The pronoun may be the object, and the phrase may mean, 'faith in him,' as the genitive is frequently used. See the note on Rom. iii. 22, p. 52, and for the other forms by which the object of faith is expressed in the New Testament, see on ver. 25, pp. 55, 56. Yet here and also in some other places the genitive may convey an additional meaning. It may be not only faith in Christ, but also faith produced by Christ's spiritual agency. In Mark xi. 22, it may be not only "faith in God," but also faith of divine origin, having God for its source.

13. "Wherefore I desire:" This translation of αἰτοῦμαι is probably feeble. St. Paul may not intend to make a request to the Christians whom he addresses, he rather seems to supplicate God. Αἰτέω expresses, not simply request to an equal, but prayer, intreaty, address to a superior or one regarded as such. See the remarks of Trench on the Synonyms of the New Testament, Sect. xl. It may therefore be very properly translated, 'I pray,' namely God. Thus the Apostle's brief petition, instead of being incongruous with what follows, as De Wette thinks, affords a suitable introduction to his more direct and diffuse intreaty in the following verses. Thus also the connection of the particle "wherefore" appears the more perspicuous, as the boldness and confident access just mentioned prompt the prayer. An accusative must be understood before the infinitive. Very many interpreters supply the ellipsis by the second person plural. Thus our translation, "that ye faint not," and all the older English versions. Luther does the same: dass ihr nicht müde werdet. They may all be traced to the Vulgate, ne deficiatis. This view is adopted by Eadie, and De Wette attempts to justify the introduction of this pronoun by referring to 2 Cor. v. 20, vi. 1, x. 2, and Heb. xiii. 19. But in the first instance it ought not to be inserted, as it limits the meaning. The translation ought to be, "as though God did beseech by us, we pray in Christ's stead," showing the Apostle's habitual course. In the other cases, the context requires it to be understood. At most, however, such references only prove, what no one doubts, that there may be, under certain circumstances, an

ἐν ταῖς θλίψεσί μου ὑπὲρ ὑμῶν, ye faint not at my tribulations for

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ellipsis of this pronoun. On the other hand, it is most natural to supply the ellipsis with the first person, in accordance with the form of the preceding verb. And thus the venerable Syriac version regards the prayer as intended for the author himself, rendering: "I pray that I may not be discouraged." This is followed by several late commentators, among whom are Olshausen, Stier, and Conybeare, the last of whom translates: "I pray that I may not faint." Eadie, objects "that there is in the clause no formal or implied reference to God." But an implied reference is contained in the word *αἰτοῦμαι*. He objects further, "that the Apostle possessed little indeed of that faintheartedness against which he is supposed to guard himself by prayer." This is truly extraordinary. Was then St. Paul so self-confident as to rely on his own natural courage and fortitude without seeking divine aid by prayer? Not thus do we read his character. No one among the original twelve appreciated more thoroughly the importance of their Lord's instruction, "without me ye can do nothing," or sought on all occasions by more earnest and habitual prayer that strength which can come only from above. Certainly he may well be thought to pray that God would preserve him from sinking under the weight of his various and great calamities. Such a view gives the most natural meaning of the words which, literally translated, are as follows: 'I pray not to faint in my tribulations on your account.' "For you" must be connected with "my tribulations," not with 'I pray,' as the words are evidently parallel with those of the first verse, "prisoner for you."

"Which is your glory:" Eadie affirms that "the connection of this clause" with the preceding "is destroyed if the Apostle be imagined to make petition for himself; while the meaning is clear and pertinent if the request be for them—'Let not my sufferings for you distress you; they are your glory.'" The latter meaning is indeed clear; but so also is the other, and it does not affect the connection. St. Paul may mean that his firmness in sustaining the trials to which he was subjected for preaching the Gospel, a firmness resulting from prayer, was a glory and honor to the Gentiles whose Apostle he was. Thus Theodoret: "My fortitude in bearing them is your glory."* Or he may mean, that the trials and sufferings themselves contributed to advance their glory both here and hereafter as Christians, by making the Gospel better known, and thus becoming the occasion of its progress,† and consequently of increasing God's honor with which that of his church is identified. Ἥτις may relate either

* In loc. ubi sup., Tom. iii., p. 305.

† Comp. Matt. x. 18, where εἰς μαρτύριον αὐτοῖς probably means 'for testimony to them,' that is, affording you opportunity to make known the truth to them; also Phil. i. 12-14.

14 you, which is your glory;—For this cause I bow my knees unto the	ἥτις ἐστὶ δόξα ὑμῶν·—Τούτου 14 χάριν κάμπτω τὰ γόνατά μου

to the fortitude or the trials, as it is in the feminine singular by construction with δόξα. See ὅς in i. 14, and the note there.

14, 15. The Apostle now returns to the thought which he had introduced in the first verse, the intermediate portion being parenthetical or digressive. For the cause which prompts his prayer, see the note on that verse. In i. 3, we have the phrase, "God and Father;" here its designation is limited as elsewhere, to paternity. See the note there.

"I bow my knees:" This expression is equivalent to 'I pray,' denoting also, perhaps, the earnestness of the supplication, and it shows what was at least a usual posture in devotion. See 1 Kings viii. 54, 22, compared with 2 Chron. vi. 13, 12, Ps. xcv. 6, Dan. vi. 10. In the first of these instances, Solomon is represented as having kneeled, although in the beginning he is said to stand. Perhaps after he had entered upon his celebrated prayer, in the earnestness of his devotion he fell on his knees. In the Prayer of Manasseh,* we find an allusion to this posture in the words, "and now I bend the knee, κλίνω γόνυ, of my heart." In the New Testament, see Luke xxii. 41, Acts vii. 60, ix. 40, xx. 36, xxi. 5.—"Unto the Father of our Lord Jesus Christ:" The words after "Father" are rejected by some editors and commentators, among the latter of whom are Olshausen and Stier. They are omitted in several of the oldest manuscripts, and also in some versions. On the other hand they are found in the Syriac, Italic, and Vulgate versions. De Wette, Eadie, and several other critics, defend their genuineness, and Hahn retains them in the text. They are also entirely in harmony with the general tenor of the Epistle, and with St. Paul's usage of representing God as the Father of Christ, so that the internal evidence may be regarded as counterbalancing the partial deficiency of the external. Stier, although he rejects the clause, still does not, with Olshausen, consider the paternity here mentioned as merely a general designation of God as the Father, that is, Creator of all things. He thinks it relates to him as the Father of Christ, as he is referred to in ii. 18, and said to be in i. 3. The remark of De Wette is also particularly appropriate: "When an Apostle prays for Christians, he directs himself not to the Father of the universe, but to the Father of Jesus Christ."

"From whom," ἐξ οὗ· Whether the questionable words at the end of the 14th verse be regarded as genuine or not, the antecedent of this clause must be "the Father," not "Christ." This is evident from the natural association of πατέρα and πατριά, and accords best with the distinguished prominence given to God in the Epistle. The word πατριά is translated by the Syriac and Vulgate *paternity*, meaning the paternal relation which is thus represented as derived from God. So in effect Luther: Der der

* Breitinger's Septuagint, vol. iv., p. 132.

πρὸς τὸν πατέρα (τοῦ κυρίου
15 ἡμῶν Ἰησοῦ Χριστοῦ) ἐξ οὗ πᾶσα
πατριὰ ἐν οὐρανοῖς καὶ ἐπὶ γῆς

Father of our Lord Jesus Christ, of 15
whom the whole family in heaven

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rechte Vater ist über alles was da Kinder heisst im Himmel und auf Erden. Thus also Wiclif: eche fadirheed; and Tyndale and Cranmer: which is father over all that ys called father. The general idea thus given is as expressed by Von Meyer in Stier: "God is the father of all fathers." The thought itself is true and important. He is the original father of all beings in heaven and earth who may bear the name. It has been denied that such a term can with propriety be applied to angelic beings. Certainly it cannot be in the ordinary human idea of paternity. But it may be in the figurative sense of tender and affectionate superiority and headship over certain classes of angels. It is quite conceivable that the Apostle may have in mind different departments among the entire angelic host, over each of whom a chief may preside and exercise a paternal relation. But this is not the legitimate meaning of the word. It signifies either descent, lineage, or tribe, family. The latter is the more usual scriptural meaning: See Luke ii. 4, Acts iii. 25. It cannot, therefore, be regarded as merely equivalent 'to created being.' It conveys the idea of family, to whom God, as supreme Father, and especially as the Father of Christ, is related. Ἐξ οὗ expresses the connection of father and child. Πᾶσα πατριά is rendered by Eadie, as in the authorised translation, "the whole family," notwithstanding the absence of the article. This is certainly admissible, although in ii. 21, to which he appeals, the propriety of omitting the article on external grounds is by no means certain. See the note there. The cases are not exactly parallel. There the subject, God's church, admits of but one building as its figurative representation; here the figure may be taken from one family or from several. The most correct translation is 'every family,' or perhaps, as Stier has it, 'every family named after a father.' The Jews were accustomed to appropriate language of this sort to their own nation on earth and to the body of angels in heaven, calling the two respectively, "the family above" and "the family below," employing the word *familia*. A remarkable passage occurs in the Babylonian Talmud, Treatise Sanhedrin, fol. 98, col. 2: "What means all faces are turned into paleness? (Jer. xxx. 6.) Rabbi Johanan says, *the family which is above and the family which is below;*" פמליא של מעלה ופמליא של מטה. The Rabbinical gloss or comment printed in the margin explains the two families of "the angels and Israel," מלאכים וישראל. Other illustrations of this usage may be seen in Schœttgen's Dissertatio de Hierosolyma cœlesti, Cap. v., Sect. 3, in Buxtorf's Lexicon Chal. Tal. Rab. under פמל, col. 1753, and in Wetstein in loc. Stier rejects the supposition of any allusion to such language. He says that the Apostle does not recog-

16 and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner

ὀνομάζεται, ἵνα (δῴη) ὑμῖν κατὰ 16 τὸν πλοῦτον τῆς δόξης αὐτοῦ δυνάμει κραταιωθῆναι διὰ τοῦ πνεύματος αὐτοῦ εἰς τὸν ἔσω

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nize merely one family on earth and one in heaven according to the Jewish representation; and to say of God's church in general what the Jews limited to themselves would be very strange. But these objections are feeble, as St. Paul may well use of the whole Christian body the language which his people arrogated to their own nation. He does not, with them, limit the families to two, angels and the church. In speaking of every family, he of course implies several, comprehending thereby various classes of angels in heaven and of Christian men on earth.—The attempt to explain these words of Jewish and Gentile converts, or of departed saints and Christians here below, cannot be defended. These views are sufficiently refuted in the note on i. 10.

"Is named:" This word, and the adjective "every," remind the reader of the Epistle of the phrase: "every name that is named," in i. 21. As the connection of πατέρα and πατριά shows that the latter word must be explained in reference to the real character denoted by the former, so it is evident that ὀνομάζεται cannot be regarded as equivalent to *is*, or *is created*, or *called into being*. The Apostle's declaration is, that every class of angels and men referred to takes that family relation whereby a paternal character is constituted, from the great and glorious Father of all his spiritual children, and particularly in that "Son beloved, in whom he is well pleased." He bows his knees to that eternal, infinite, most benevolent, and affectionate Father, from and in dependence on whom every spiritual filiation and paternity exist.

16. "That he would grant you:" If δῴη be the true reading, it is put for the aorist optative, as in i. 17. But some of the oldest and best manuscripts read δῷ, the subjunctive form of the tense. The Apostle employs no word directly expressive of praying, which is implied in the phrase "bow my knee," in the preceding verse. "Riches of his glory:" That is, abundance of his power, goodness, and general excellence and superiority of character. For similar language, see i. 7, ii. 7, iii. 8. "With might:" δυνάμει· It is unnecessary to translate this dative adverbially to qualify the following verb thus: 'powerfully to be strengthened.' It may refer to power, ability, communicated by the Spirit. This view is confirmed by the use of the same word in Col. i. 11: "strengthened with all might," ἐν πάσῃ δυνάμει· Compare also Eph. i. 19: "The inner man" is equivalent to the spiritual and intellectual part of our nature in contradistinction to the physical. See the note on Rom. vii. 22, pp. 118, 119. Similar language occurs also in Rabbinical writers. Koppe in loc. gives an apt quo-

17 ἄνθρωπον, κατοικῆσαι τὸν Χριστὸν διὰ τῆς πίστεως ἐν ταῖς

man; that Christ may dwell in 17 your hearts by faith; that ye, being

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tation from what is called Jalkuth Reubeni (ילקוט ראובני) that is, 'a collection (literally bag,) of Reuben,' containing expositions, chiefly from the Rabbies, of difficult passages in the Pentateuch. See Wolf's Bibliotheca Hebræa, vol. I., p. 1011, number 1901. The words are as follows: "The flesh is the vesture of the inner man; the spirit is the inner man, whose clothing is the body." The εἰς, "in," does not merely mean, in reference to. It may either be taken in the sense of ἐν, or be translated 'to;' and the words may convey this thought: 'might communicated by the Spirit to the inner man.' The Syriac version connects these words with the following verse, thus: 'That in your inner man Christ may dwell by faith, and in your hearts by love,' &c. But this is quite objectionable, as it supposes the indwelling of Christ to be in the inner man by the instrumentality of one Christian element, and in the heart by that of another; and as the idea expressed by the latter phrase is comprehended also under the former, the latter would be unnecessary and tautological.

17–19. "That Christ may dwell in your hearts by faith." Commentators differ about the construction of this clause. Some connect it with the immediately preceding verse, thus: 'to be strengthened in the inner man, so that Christ may dwell in your hearts.' But as this view subordinates the indwelling of Christ, and makes it the result while it is properly the cause of being strengthened, the construction with the verb in the previous verse is preferable, thus: 'that he would grant Christ to dwell,' or, 'that Christ may dwell in your hearts.' In the word κατοικῆσαι there is probably a reference to κατοικητήριον in ii. 22, although the figure is common both in the Old and New Testaments. See Exod. xxix. 45; Ps. lxviii. 19, (18), Isa. lvii. 15, Rom. viii. 9, 11, 1 Cor. iii. 16, 2 Cor. vi. 16, 2 Tim. i. 19. As a temple is figuratively the residence of the deity to whom it is consecrated, so the heart of the true Christian is the residence of Christ. He dwells there by means of the habitual agency of his Spirit. Hence it is that when, just before his departure from this world, he promised his disciples to come to them,* he did not refer to the occasional personal interviews which he held with them during the forty days that intervened between his resurrection and ascension, but to the communication and continued action of his Spirit, which is equivalent to his own presence. Habitual influence moulding the character is expressed by the figure of dwelling in, as the references above given show. Hence it is that Ignatius is said to have called himself *Theophorus*, that is, he who carried the divine one, Christ. This is a much more probable reason for the name, than that

* John xiv. 18, 23, 28, xvi. 16, 22, 28, 26.

18 rooted and grounded in love, may be able to comprehend with all

καρδίαις ὑμῶν, ἐν ἀγάπῃ ἐῤῥιζω- 18 μένοι καὶ τεθεμελιωμένοι ἵνα

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which supposes him to have been one of the children whom our Lord is said to have "taken up in his arms and blessed:" See Mark x. 16. It is merely possible that the future Bishop of Antioch was one of the blessed group of little ones who leaned upon the holy Jesus, but altogether improbable that the martyr would seize upon a merely incidental circumstance to designate his Christian relationship. The habitual influence of Christ within his soul no doubt suggests the cognomen. The phrase, "in your hearts," denotes the inmost seat of this divine influence, from whence it diffuses itself through the whole character and being. When St. Paul supplicates that Christ may dwell in the Ephesian Christians, it is not the origin, but the continuance and increase of the Messiah's presence and influence which he has in view. The Scriptures often employ a word or phrase which properly denotes the commencement in order to express continuance. Hence we read such expressions as, to *build* a city, for, to *rebuild*, *beautify*, and *adorn* it; to *make*, or enter into a covenant, for, to *continue* and *ratify* it; to be baptized into Moses, for, to *ratify* and *sanction* the religious connection with him which had taken place before. See Ps. l. 5, 2 Chron. xv. 12, 1 Cor. x. 2. And is it not on the same principle that Abraham is said to be justified by the offering up of Isaac? James ii. 21. Does not the Apostle simply mean that thus his faith and true religious character, shown in his willingness to devote to God his best and dearest, kept him in the same state of acceptance with God in which he was before?

The construction of the first clause of ver. 18 is variously stated by interpreters. It has been said that ἐν ἀγάπῃ should be connected with the preceding words, so that 'with love' will be associated with "by faith," thus:—' Christ to dwell in your hearts by faith with love.' The same connection has also been affirmed of the whole clause: "Christ dwells in their hearts, since they have been rooted in love." But, in this case, the nominative participles present a difficulty. Eadie, who gives this as the view of Harless adopted from Chrysostom and Theophylact, objects that "if they had already been rooted and grounded in love, the prayer for spiritual strength was, to a great extent, superfluous." It is extraordinary that he should urge such an objection, to which his own remark before made against Olshausen's statement—" that Paul could not pray that Christ would dwell in their hearts, for he already dwelt there"—is a sufficient answer. "When believers pray for a gift in general terms, they emphatically supplicate an enlargement of that which is already in their possession. Would Olshausen apply his criterion to the prayer contained in the first chapter, and affirm that the fact of such gifts being asked for implied the total want of them on the part of the Ephesian church?" With equal propriety it may

ἐξισχύσητε καταλαβέσθαι σὺν πᾶσι τοῖς ἁγίοις, τί τὸ πλάτος

saints, what *is* the breadth, and length, and depth, and height; and 19

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be asked, would Eadie make the same application?—Stier regards the clauses as elliptical and translates: "that Christ may dwell by faith in your hearts, (and ye are) rooted and grounded in love, that ye may be able," &c. Thus he considers the expression as a second petition, and supposes the Apostle to introduce different clauses in connection with δῴη, "would grant," without any very nice regard to a uniform grammatical construction of each one. He refers to iv. 1, 2, and Col. iii. 16, in the former of which ὑμᾶς περιπατῆσαι is followed by the nominative ἀνεχόμενοι and σπουδάζοντες, and in the latter ὑμῖν by διδάσκοντες καὶ νουθετοῦντες· These instances do certainly sanction the opinion, that the Apostle, borne away by the magnitude of the subject of his thoughts, is comparatively indifferent to the form in which they are clothed, and the critical accuracy of his language.—Others, however, of distinguished name in Biblical interpretation, connect the clause with the verb which immediately follows, and take ἵνα in construction not only with it, but also with the participles, appealing for a similar collocation of ἵνα to Rom. xi. 31, and also to the other texts referred to in the note on that place, which texts are also mentioned here by Beza. The whole expression will then run smoothly thus: 'that, being rooted and founded in love, ye may be able,' &c. This construction of ἵνα is objected to by Piscator* and other subsequent commentators. The texts above alleged are denied to be similar, because it is only the leading word, which, along with the article or possessive pronoun, is there made to precede the ἵνα, while here it is an entire participial clause. Whether this difference is sufficient to destroy the analogy must be left to the competent reader's decision.—The figurative words, "rooted and grounded," (founded,) are expressive of firmness and stability. They are evidently taken from trees and buildings. Eadie thinks "it more natural to refer both words to the same general symbol," which he supposes to be merely that of "a building." But most readers will, no doubt, be inclined to trace the use of the term "rooted," to the firmness with which trees, venerable for their age, solidity, and strength, are fastened in the earth, with the "bands," as it were "of iron and brass:" See Dan. iv. 15, 23, 26.—"In love:" That is, the true Christian's affection to Christ. The context requires this subjective meaning of the word, and to add thereto that of God's or Christ's love to believers is unnecessary and without sufficient warrant.

Καταλαβέσθαι· To comprehend, understand distinctly. See Acts iv. 13, x. 34, xxv. 25. Olshausen, following Chrysostom and other Greek

* Scholia in loc., in Comment. in omnes Libros Nov. Test., Herb. Nassov. 1638, p. 596.

to know the love of Christ, which καὶ μῆκος καὶ βάθος καὶ ὕψος,

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fathers, and also several modern commentators, supposes the subject, which St. Paul prays that his readers in common with all true Christians may be enabled to comprehend, to be the mystery hidden from eternity in God the creator, the divine purpose with regard to angels and men, the knowledge of which was becoming extended both in heaven and on earth. Eadie says of this exposition: It is "far fetched, and there is no allusion in the context to any such theme." This is indeed very extraordinary, as the plan is prominent in the previous part of the chapter, and moreover is in nearer connection with this description than the view is which he himself maintains. The exposition which he defends is that which regards the church, which was described in ii. 21, 22, under the figure of a building, to be here intended. He says that "the previous language of the prayer is moulded by such an allusion; that the invigoration of the inner man, the indwelling of Christ, and the substructure in love, have all distinct reference to the glorious spiritual edifice. This idea was so present to the Apostle's imagination, that he feels no need to make formal mention of it. Besides, these architectural terms lead us to the same conclusion, as they are so applicable to a building. The magnificent fabric is described at the end of the second chapter, and the intervening verses which precede the prayer are a parenthesis. That figure of a temple still loomed before the writer's fancy, and naturally supplied the distinctive imagery of the prayer." No doubt the figurative language, "breadth, length, depth, height," is suggested by the properties of a building, but it is not a necessary consequence that the subject of this language must be the church, the spiritual temple itself. The architectural words (compare Job xi. 8, 9,) convey in general the idea of immensity, profundity, and may be intended to describe any characteristic or even attribute to which they are appropriate. It may therefore be the amazing love of Christ which, in the use of these figures, the Apostle has in view. The phrase, "which passeth knowledge," that is, which cannot be fully comprehended by the created mind, applied to this love, does certainly harmonize with such a view. There is no implied contradiction in speaking of knowing a love which passeth knowledge. The knowledge acquired is real and true, although it must ever be imperfect, because in proportion as it increases so also does the appreciation of the vastness of the love on which it acts, which consequently appears illimitable. Compare the language of Tacitus, Hist., Lib. ii., Sect. 95, satiare inexplebiles Vitellii libidines. The love of Christ, according to its invariable usage, signifies his love to us, not ours to him. If the particle τε must introduce some additional shade of meaning, it may be in reference to καταλαβέσθαι, thus: 'that ye may be able to apprehend, &c., and to know, that is to increase in the knowledge of, Christ's incomprehensible love.'

19 γνῶναί τε τὴν ὑπερβάλλουσαν passeth knowledge; that ye might

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Eadie's objections to this view are easily answered. "One would naturally have expected αὐτῆς, if the previous ἀγάπῃ had suggested the thought." But it need not be assumed that the thought was thus suggested. Still, if it were, the pronoun could not properly be employed, if the previous ἀγάπῃ have a subjective meaning, as doubtless it has. "We apprehend that this exegesis has been borrowed from the following clause—'and to know the love of Christ.' But that clause is not exegetical of the preceding, as is manifest in the use of τε instead of καί." The use of this particle instead of the ordinary copulative, does not require the admission of a thought entirely distinct from that immediately preceding. The love before mentioned, which characterizes the Christian, may have suggested the subsequent introduction of the infinite love of Christ. His only other objection, namely, that "the phrases 'length and breadth,' are unusual measurements of love," may safely be allowed to pass unnoticed.

"That ye might be filled," &c. Many commentators explain the word πλήρωμα in this clause, according to its use in i. 23, of the church as what is divinely filled by communications from Christ or God. Indeed Stier seems to think that no other interpretation is defensible. Among the advocates of this view Koppe and Schleusner give to the connected phrase ἵνα πληρωθῆτε εἰς a very inadequate meaning. The former affirms that ἵνα is not to be referred to the words, "I bow my knees," in ver. 14, but to what immediately precedes it, namely, "the love of Christ," so that ἵνα πληρωθῆτε is put for ἐν τῷ πληρωθῆναι. Thus he deduces the following exposition: "Christ's immense love is conspicuous in this, that even ye yourselves, although ye were of the Gentiles, have been received into this universal, boundless, divine kingdom."* To the same purpose Schleusner, in his Lexicon under πλήρωμα, 7: "In that even ye have been received into the community of Christians."† But this is an explanation which is not in harmony either with the construction of the whole prayer, or the elevation of sentiment which the context requires. Ἵνα cannot be here rendered 'so that' or 'inasmuch as,' in eo quod. It is telic, as it is also in vs. 18 and 16, and is plainly connected with the Apostle's expressed announcement of praying for those to whom he writes. It introduces the subjects of his prayer, and means 'that, in order that:' "*that* he would grant—*that* ye may be able—*that* ye might be filled." To limit its connection to the words which immediately precede is unwarranted. And the mere statement that the party addressed had been admitted into the

* Amor Christi immensus conspicuus est in eo, quod et ipsi vos, licet e gentibus essetis, recepti estis in universum hoc regnum divinum. In a German translation which he afterwards gives, the words are: dass ihr aufgenommen seyd in das unermessliche Reich Gottes.

† In eo, quod etiam vos in cœtum Christianorum recepti estis.

be filled with all the fulness of God.	τῆς γνώσεως ἀγάπην τοῦ Χριστοῦ, ἵνα πληρωθῆτε εἰς πᾶν τὸ

Christian church, is quite too feeble to follow the strong expressions relating to the fulness of internal divine life which precede. It would indeed be such a bathos as cannot possibly be supposed of a writer like St. Paul, whose climax often rises to the very height of magnificence.

Further, whatever may be the true meaning of the phrase, "all the fulness of God," it is certain that εἰς cannot properly be rendered "with." This is the version of the Syriac, and it is followed by Tyndale, Cranmer, the Genevan, and our authorised translation. Luther and Seiler use the same preposition. Grotius also, although he translates εἰς by "in," explains in the same way: ut impleamini omnibus illis donis quibus Deus implere homines solet. The objection to this translation is, that the verb πληρόω, to fill, although employed in the New Testament with the genitive, dative and accusative, and also in connection with the prepositions ἐκ and ἐν, never occurs with εἰς.

Stier translates the preposition *to*, and explains the phrase thus: "Until you be—bis ihr seid—what you as Christ's body can and should be, the whole fulness of God, that is, fully and entirely a filled (thing) by God." Compare the note on i. 23, pp. 39, 40. Thus the idea intended to be conveyed will be: 'That ye may be abundantly supplied with all suitable divine gifts and graces until you become filled up with God's communications, and thus realize the description before given of his church.'

But there is another meaning of the word "fulness," which is in perfect harmony with its use elsewhere and also with the context here. It denotes the rich abundance of divine blessings, the plenitude of gift and favor, the infinite degree of natural and moral attributes, residing in Christ and God. Thus we read in John i. 16, "of his fulness (the Word's,) have all we received, and grace for grace;" in Col. i. 19, "it pleased (the Father) that in him should all fulness dwell;" ii. 9, "in him dwelleth all the fulness of the Godhead bodily." The words under consideration, therefore, may be translated thus: 'That ye may be filled to (or, in reference to,) the whole fulness of God:' that is, in accordance, in correspondence with the full excellency of the divine nature and character. This view is given by Storr, in his valuable article on the word πλήρωμα:* Ut Ephesii universe imbuantur bonis, idque pro omni eo quod est in Deo, i. e. pro omni virtute divina, pro benignitate, sapientia, potentia divina. To the same purpose Eadie: "All the fulness of God is all the fulness which God possesses, or by which he is characterized; his entire moral excellence and spiritual perfections." The same idea is briefly expressed by Chrysostom: "to be filled with all the virtue (excellence, ἀρετῆς,) of which God is full."†

* In his Opuscula Academica, vol. i., p. 169, Tub. 1796.

† Hom. vii., ubi sup., p. 48.

20 πλήρωμα τοῦ θεοῦ. Τῷ δὲ δυναμένῳ ὑπὲρ πάντα ποιῆσαι ὑπερεκπερισσοῦ ὧν αἰτούμεθα ἢ νοοῦμεν, κατὰ τὴν δύναμιν τὴν
21 ἐνεργουμένην ἐν ἡμῖν, αὐτῷ ἡ δόξα ἐν τῇ ἐκκλησίᾳ ἐν Χριστῷ Ἰησοῦ εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος τῶν αἰώνων· ἀμήν.

20 Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him
21 *be* glory in the church by Christ Jesus, throughout all ages, world without end. Amen.

20, 21. The form of the doxology in these two verses corresponds with the elevated language and sentiment of the prayer which precedes it, and particularly its conclusion. The terms are evidently selected in order suitably to express the intensity of the feeling which prompted the thanksgiving. See *ὑπὲρ πάντα* and *ὑπερεκπερισσοῦ*, and with the latter word compare 1 Thess. iii. 10, v. 13. The language in 2 Cor. iv. 17, affords another very striking instance of the author's intensive language.—" According to the power that worketh in us:" These words are best understood in connection with the verb " to do." God's ability to act vastly beyond all that the human mind can pray for or ever conceive of, is in accordance with that divine favor which shows itself active in us.

Some ancient manuscripts and versions connect the clauses, " in the church—in Christ Jesus," by the copulative; others place the latter before the former; and one authority omits the latter entirely. But there is no sufficient reason to suspect the correctness of the received text.—" By Christ Jesus:" As the Greek is *ἐν Χριστῷ Ἰησοῦ* as before it is *ἐν τῇ ἐκκλησίᾳ*, several of the German expositors connect the phrase thus: 'in the church which is in Christ Jesus.' Eadie objects to this, that " a second *τῇ* is wanting." But the addition of this article is not absolutely necessary in order to sustain such a sense. He says, also, that " the second clause has no immediate union with the one before it." This is mere assertion which, of course, would be denied by the advocates of the other view. Against the sense of " by" or 'through Christ,' which is sanctioned by weighty authorities, both ancient and modern, the same author objects that " such a translation is not in accordance with the meaning of the preposition." This, again, is merely unsupported assertion, at variance with the meaning of *ἐν* in such places as Matt. ix. 34, Acts iii. 25, iv. 9, 10, 1 Cor. iii. 13, and many others. The last words, expressive of eternity, contain an additional illustration of the Apostle's use of intensive language.

SECTION V.

CHAP. IV. 1–16.

EXHORTATION TO CHRISTIAN CHARACTER, FOUNDED ON CHRISTIAN MOTIVES TO UNITY.

IV. I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith 2 ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; 3 endeavouring to keep the unity of the Spirit in the bond of peace.

Παρακαλῶ οὖν ὑμᾶς ἐγὼ IV. ὁ δέσμιος ἐν κυρίῳ, ἀξίως περιπατῆσαι τῆς κλήσεως ἧς ἐκλήθητε, μετὰ πάσης ταπεινοφροσύ- 2 νης καὶ πραότητος, μετὰ μακροθυμίας, ἀνεχόμενοι ἀλλήλων ἐν ἀγάπῃ, σπουδάζοντες τηρεῖν τὴν 3 ἑνότητα τοῦ πνεύματος ἐν τῷ

1–3. THE above punctuation from Hahn, is that which is most generally preferred. It gives a clear and distinct meaning to the several clauses, and makes the first three verses a complete sentence. Olshausen's objections are of little or no weight.—"In the Lord," according to its usual meaning, denotes the author's spiritual union with Christ.—"Vocation" or calling: Both here and in i. 18, Eadie explains the word of "the summons" itself. So also Robinson in his Lexicon. I cannot but regard the idea of Christian state and condition as in general better adapted to the context in most of the places where the word occurs. See Heb. iii. 1, and note p. 53.—"Walk worthy of the calling." Elsewhere the Apostle varies his phraseology to express the same thought. In Phil. i. 27, it is "worthy (ἀξίως) of the Gospel;" in Col. i. 10, "walk worthy of the Lord;" and in 1 Thess. ii. 12, "worthy of God who hath called you." In ἀνεχόμενοι and σπουδάζοντες we have instances of the nominative, where the nice grammatical construction would seem to require the accusative in order to agree with ὑμᾶς which precedes. Compare the remarks on iii. 18, p. 103.—"Unity of the Spirit:" Many commentators explain the word Spirit here of Christian temper and character. They regard the whole clause as relating to internal unity of general views and feelings, animi studiorumque consensus, as Koppe expresses it. But, as Stier well remarks, the general linguistic usage of the New Testament, and particularly that of St. Paul as shown especially in this Epistle, is opposed to such a view. The Spirit is the Spirit of God, communicated from and by Christ, and the unity of the Spirit is that state of union and communion

4 συνδέσμῳ τῆς εἰρήνης. Ἓν σῶμα καὶ ἓν πνεῦμα, καθὼς καὶ ἐκλήθητε ἐν μιᾷ ἐλπίδι τῆς κλή- 5 σεως ὑμῶν· εἷς κύριος, μία

There is one body and one Spirit, 4 even as ye are called in one hope of your calling; one Lord, one 5

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with each other and with God, which the influence of the Holy Spirit so conveyed produces, continues and perfects.—"In the bond of peace:" Ἐν may be translated *by*. The genitive is that of apposition. Peace is itself the bond. A peaceful, quiet, and loving disposition is that which tends to promote unity.

4–6. Koppe, adhering to the view which he had just given, explains the word Spirit of internal unity, idem etiam animorum sensus. Others suppose the Apostle to represent the church as consisting of one body and one soul, in accordance with the figure in verse 13, of a full-grown man, both physically and spiritually. But although the word *body* is often used to designate the church, the term *soul* is never so employed. And, moreover, the connection is decidedly in favor of the same meaning as has just been given in verse 3. The one Spirit, the one Lord, and the one God evidently relate to the Trinity. The one body is the church; the one Spirit is the Holy Ghost. It may be that St. Paul has his mind on the figure just mentioned, and may therefore intend to represent the Spirit as the soul of the church, by whose promptings and operations it is sustained, increased and perpetuated. Compare 1 Cor. xii. 11, where, after speaking of various gifts communicated to various members, the Apostle adds: "All these worketh that one and the self-same Spirit, dividing to every man severally as he will."

This view of the meaning of "one Spirit," as well as other considerations, is inconsistent with the hortatory form in which some expositors have arranged these expressions. A substantive verb must be understood, and, supplying the ellipsis with the imperative, they have given this interpretation: "Let there be one body and one spirit," &c. But the subsequent verses, which are evidently connected both grammatically and in subject, do not admit this construction. We cannot say 'let there be one Lord, one God,' &c. Neither can we, without great improbability and inconsistency, introduce the imperative before the words "one body and one spirit," and the indicative before the following nouns in the same construction. The ellipsis can only be supplied by the latter mood: '(There is) one body,' &c. The author designates the main points of Christian doctrinal unity. It is as if he had said: 'The whole system tends to union. We are united in one body; are animated and governed by one Spirit; we have embraced the Gospel with the same hope; we have all one and the same Lord, one and the same faith, one and the same baptism, one and the same God and universal Father of his Church.'

6 faith, one baptism, one God and Father of all, who *is* above all, and	πίστις, ἓν βάπτισμα· εἷς θεὸς καὶ πατὴρ πάντων, ὁ ἐπὶ πάντων καὶ διὰ πάντων καὶ ἐν πᾶσιν.	6

"In one hope of your calling:" Ἐν expresses the state in which they were as exercising or having hope. The word "calling" here may be intended to denote the act, "the summons" of God, or the condition in which Christian men are placed. The "hope" is doubtless subjective, referring to the encouraging principle of the true Christian, and yet the Apostle may intend by it to refer to the object of hope, the ultimate glory expected by the believer, on which the principle itself acts. Compare the use of the word in Rom. viii. 24. The same may be true of the word "faith" in the next verse. But its general use is subjective, and this is always the case elsewhere in this Epistle. See i. 15, ii. 8, iii. 12, 17, iv. 13, vi. 16, 23. If St. Paul has in view eternal life as the great object of faith, it is certainly the principle of which he directly speaks. While the terms in connection with which the word is here employed have in general an objective meaning, this will not warrant us in appropriating to it a signification not in harmony with ordinary usage. And, moreover, such a signification would comprehend also the other points specified, and thus we should have a word of general application, preceded and followed by other words expressive of the particulars. The existence of the true principle of living faith subjectively in the heart of the believer implies or presupposes, of course, the objects of faith on which it acts. But the term itself, when used to express this principle, does not denote also the objects themselves.

"One Lord, one faith, one baptism:" This arrangement is entirely natural. Christ is the Lord. Faith in him and the connected objects is required as the essential element of divine life, which is only to be derived from him. Baptism is the initiatory rite of entrance into the church, whereby true faith is publicly professed, and union with Christ is completed and sealed. Baptism is mentioned, while other Christian institutions and even the Lord's Supper are omitted, because it stands out prominently as the initiative ordinance, like circumcision under the Abrahamic and Mosaic dispensations. This is also the case in v. 26. It cannot be repeated, whilst other divinely established institutions and appliances are to be habitually attended to, as involving means and duties appertaining to the whole course of Christian life.

There is some doubt respecting the true reading at the end of ver. 6. The received text has ὑμῖν, "you;" but this is at variance with the best of the ancient manuscripts and versions. The first person ἡμῖν is sanctioned by some of the later manuscripts, and also by the Syriac version. Hahn has adopted it; and Griesbach also, although with the mark of probable spuriousness. The oldest manuscripts and fathers omit the pro-

7 Ἑνὶ δὲ ἑκάστῳ ἡμῶν ἐδόθη ἡ χάρις κατὰ τὸ μέτρον τῆς 8 δωρεᾶς τοῦ Χριστοῦ. Διὸ

through all, and in you all. But 7 unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, 8

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noun altogether, and therefore I have stricken it out of the above text. Thus, the language harmonizes with that in Rom. ix. 5, xi. 36. Ἐπὶ πάντων, "over all," denotes supremacy; διά, "through," pervading influence; ἐν, "in," permanent residence, implying constant and habitual action. And the connection in which these statements occur shows that "all" is to be understood of the members of God's church. And thus it appears that if the pronoun ἡμῖν, *us*, be not genuine as a reading, it is nevertheless correct as an exposition.

7. "Unto every one:" This corresponds with the language in ver. 16, "every joint, every part." The grace given is not limited to any class of persons in Christ's church; it is given in diversity of character and degree, to each individual member.—"According to the measure of the gift of Christ:" That is, the proportion, degree, and particular kind, which he may think proper to grant to each. Comp. Rom. xii. 3: ἐμέρισε μέτρον, "hath dealt," distributed, measured out, "the measure of faith." To Christ the Spirit was given without measure, in an illimitable degree: John iii. 34.

8–10. There is considerable difficulty in settling the meaning of these verses, and in determining the general thought which they are intended to express, and also its connection both with what precedes and follows. This is doubtless the chief cause why several modern commentators and critics are disposed to regard the 9th and 10th as parenthetical, and the subject of them as merely accessory. But such a view must not be assumed, and especially of such a writer as St. Paul, who never loses sight of his subject or introduces irrelevant matter. And no good reason can be assigned for the opinion. It is true that the thought in the commencement of ver. 11 corresponds with that at the end of ver. 8. Still, the contents of the two verses are so naturally associated with the topics of the ascension and triumph stated in the preceding one, as to show that the author intended to mark a direct and close connection between the passage cited and the remarks that immediately follow.

Olshausen supposes that the quotation is made not "especially to represent Christ as the dispenser of the gifts, but to prove from the Old Testament itself the universality of the gifts of Christ, and therefore the equal right of the Gentiles. He has by his redemption bestowed gifts not on these persons or those, not on the Jews alone, but on men as such, on the human race. The stress would therefore have to be laid on the last word '*men*,' not on '*he gave gifts*.'" But such a notion is itself as "far-

When he ascended up on high, he λέγει· ἀναβὰς εἰς ὕψος ᾐχμαλώ-

fetched" as some others to which he applies the term. In the immediate context, the rights and favors bestowed particularly on Gentiles is not the subject of thought, but rather the harmony of all the appliances of the Gospel, and their adaptation to promote spiritual union in the one body of Christ. The point of the quotation and of the use made of it lies rather in the obtaining and distribution of the gifts alluded to, than in the circumstance that they were not designed exclusively for a certain class of converts. The appeal as proof to a term so vague in its use as "*men*," and the reference in confirmation of such proof to the phrase "*every one of us*," sufficiently show the weakness of such an exposition. The leading thought in these verses and the connection in which they stand with the preceding, appear to be as follows. 'It is Christ who, according to his own wisdom and benevolence, distributes his own various gifts of grace to each. Thus the Scripture teaches us that, on his glorification and triumph over his enemies, he received in himself the whole fulness of divine gifts which he so freely bestows on redeemed men. As his glorification presumes his previous abasement, we are taught also that it was as the result of deep humiliation and correspondent exaltation, that he became possessor of those blessings, in order that he might fill, as he is now doing, the whole body of his church. And he hath given apostles, prophets, &c.'

"Wherefore he saith:" Or, it saith, for undoubtedly the reference is to Ps. lxviii. 18. See in Rom. x. 11, "the Scripture saith," xv. 10, "and again he (or it) saith," immediately after "as it is written," and especially James iv. 5, 6, "the Scripture saith," followed by the very words here used, "wherefore he (or it) saith." This method of quoting the Old Testament is often employed by the Rabbies.* This is sufficient to refute the opinion of Storr, that the Apostle borrows his quotation from a Christian hymn which the Ephesians were accustomed to sing, the author of which had accommodated the Psalm to his purpose.†

The Psalm is in some places quite obscure, and the occasion of its composition is uncertain. Hengstenberg‡ is of opinion that it celebrates the restoration of the ark to its place, or the termination of the war with the Ammonites, and the taking of Rabbah: See 2 Sam. xi. and xii. 26–31. He refers to 2 Sam. xi. 11, to show that the ark had been on that occasion with the Israelitish camp; and this is the natural inference from the words, although Eadie proposes another exposition suggested by 2 Sam. vii. 2. This commentator thinks that "we cannot ascertain" the particular "campaign" which the writer has in view. No doubt this is true. Indeed it is not very probable that he refers to any particular campaign or war. The

* See Surenhusius, ubi sup., Thesis ix., p. 8. † Opuscula, vol. iii., p. 310.
‡ Commentary on the Psalms, Fairbairn and Thomson's Translation, Edinb., 1846, vol. ii., p. 336.

τευσεν αἰχμαλωσίαν, καὶ ἔδωκε led captivity captive, and gave gifts

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Psalm may have been written on the establishment of divine worship at the settlement of the ark in its elevated position on mount Zion, an account of which is given in 2 Sam. vi. 12–19, and 1 Chron. xv. xvi. 1–6. It is true that the remainder of the last chapter contains a sacred poem composed by David as a thanksgiving expressly for this occasion. And this is urged by Dathe as a reason why the 68th Psalm most probably relates to some other event. But such an important religious fact, as the establishment of God's spiritual promise to David, may certainly have given rise to more than one effusion of poetic inspiration. Eadie's objection, that "the frequent introduction of martial imagery forbids such a hypothesis," is not of much weight, as it was perfectly natural to introduce such imagery in a song of triumph composed after David had conquered all his enemies, and was established as monarch of the twelve tribes of Israel. The general contents of the Psalm agree very well with this theory, although this has been denied. The expression in ver. 2 (Eng. 1,) is quoted from Num. x. 35, where it occurs in connection with the advance and progress of the ark. The divine victories are then referred to, from the march in the desert to the final conquests noted in 2 Sam. v. The general tenor of the Psalm and the lofty character of its language, accord much better with this view, than with that which would limit the composition to some isolated victory. However, the particular occasion which gave rise to the poem must remain uncertain.

The use which the Apostle makes of the quotation shows that the Psalm relates to the Messiah. The question may be raised—does it relate to him exclusively, or is he merely the ultimate object in the view of the Holy Spirit. The latter theory agrees best with prophetic analogy,* and also with the contents of the poem. The overthrow of the enemies of Israel and the settlement of David as their illustrious monarch, are typical of the conquests of Christ over the "strong one armed," and his triumphant ascension to his glorious kingdom in heaven. In vs. 15, 16, mount Zion is evidently referred to as the lofty hill which God had chosen as his residence. "This is my rest forever, here will I dwell:" See Ps. cxxxii. 5, 8, 13, 14. After a poetic description of God's mighty hosts, the quotation occurs: "Thou hast ascended on high," &c. The Septuagint translates עָלִיתָ by the participle ἀναβάς, which the Apostle follows. So far as the Psalm relates to the immediate occasion which gave rise to it, this expression may well be understood of Israel's God marching, in connection with the ark, the symbol of his presence, to the height of Zion, and there taking possession of his permanent resting place. Hengstenberg† asserts that המרום relates always to *heaven*, never to mount Zion.

* See the 5th Discourse on Scriptural Prophecy. † Ubi sup., p. 352; also in vol. i., p. 117.

But this is a mistake. He refers the reader to Ps. vii. 7, xviii. 16, xciii. 4, cii. 19. But these passages only prove that the word is used for heaven, which no one denies. Eadie limits his remark, thus: "the word לַמָּרוֹם 'on high,' in such a connection refers always to heaven." But the question arises, what is the connection? He represents "the pervading idea" to be this: "that Jehovah had come down for his people's deliverance, had achieved it, and had left the camp and gone up again to heaven." But this ideal of the Psalmist's meaning is assumed. While the Hebrew words do indeed admit such a sense, it cannot be proved that they require this as their only and necessary signification. Literally translated the word rendered "on high" means '*to the height*,' and may be interpreted of the hill of God, "the high hill," mentioned in ver. 15, where God vouchsafed to dwell. It occurs in Ezek. xvii. 23, xx. 40, and xxxiv. 14, and is there explained by Gesenius and Rosenmueller, of mount Zion, so called, says the latter writer, on account of its dignity, inasmuch as the ark was placed there, other mountains being therefore regarded as inferior to it. Hengstenberg himself, in his Christology,* takes the same view. Yet those passages may be explained of the mountainous country of Israel, as similar language is used in Ex. xv. 17, and Isa. lvii. 13. But in Jer. xxxi. 12, the meaning is too clear to admit of doubt. There we have, "in the height of Zion," בִמְרוֹם־צִיּוֹן, and in other places the lofty fortress of Zion is probably thus designated. Certainly the term is very suitable to denote any elevated eminence, and especially one so distinguished as mount Zion. That *heaven* is the fullest sense of the word, needs no proof; and this is the ultimate elevation intended in the Psalm.

"Thou hast led captivity captive:" The word *captivity* may be regarded as a personification, as *death* is often used for him who introduced and unsparingly inflicts it. Thus to capture captivity itself will be the most expressive symbol of perfect liberation and triumph, just as the death of death would be for life and immortality. Or, it may be simply the abstract for the concrete *captives*, like *salvation* for *Saviour* in Luke ii. 30, and *election* for *elect* in Rom. xi. 7. See Rev. xiii. 10, *αἰχμαλωσίαν συνάγει*, 'gathereth together a captivity,' that is, captives; also 1 Macc. xiv. 7, *καὶ συνήγαγεν αἰχμαλωσίαν πολλήν*, 'and gathered together a great captivity,' or, as in the English translation, "a great number of captives." The body of captives thus represented as triumphantly displayed by their conqueror has often been explained, and particularly in the Latin church,† in reference to redeemed men, souls supposed to have been liberated from Hades. But such a view is wholly inadmissible. *To make* or *lead*

* Keith's Translation, vol. iii., pp. 471, 472.

† See Jerome on the Psalm, Opera, Appendix to tom. ii., col. 291; also in loc., tom. iv., col. 363, and tom. v., col. 1054; Hilary, Bishop of Poictiers, on the Psalm, in Opera, Edit. Bened., Paris. 1693, col. 201; Ambrose in loc., Opera Omnia, Paris. 1539, leaf 538, col. 1, H.; Gregor. Mag. Opera, Paris. 1630, tom. iii., col. 94.

captive is the very opposite of *to deliver* or *redeem,* and also quite different from exhibiting such redeemed persons, who cannot, after their redemption or during their exhibition, be denominated captives. Besides the theory is wholly unsupported by any scriptural evidence. No doubt the refer ence in the Epistle is to the powers of hell, "the Devil, sin, and death," as De Wette says.* In the words of Bengel, in loc., hic notantur copiæ infernales. So Chrysostom in his forcible interrogatory manner: "Of what captivity does he speak? That of the Devil. For he took, ἔλαβε, the tyrant as his captive; I mean the Devil and death, and the curse and sin."† The same idea is contained in Col. ii. 15: "having spoiled principalities and powers, he made a show of them openly, triumphing over them in it," or, 'through himself,' as some authorities read, or which is preferable to either, 'through him,' meaning Christ. The whole representation in the Psalm is founded on the idea of a celebration of some national benefit in a public joyous procession, in the course of which the prisoners taken in battle are led along to grace the victor's triumph. The conquests of the God of Israel over the foes of his people, and the gifts, which, having taken in these conquests, he distributed among them, are referred to; and, under these as symbols, the overthrow by Christ of the infernal powers and all their allies, and the distribution among his redeemed ones of the favors thereby secured, are also expressed.

"And gave gifts unto men:" The Hebrew is לָקַחְתָּ מַתָּנוֹת בָּאָדָם, "thou hast received gifts for men," or 'among men.' So the Septuagint: ἔλαβες δόματα ἐν ἀνθρώποις. Some have translated the last Hebrew word by 'in men,' and explained it of proselytes. See De Wette. The preposition may very well be rendered 'among,' and the expression may relate to what had been seized as booty and was to be distributed among the men, those especially who had contributed to produce the triumphant result. Eadie says that it "often signifies for, on account of," and refers to Gen. xviii. 28, 2 Kings xiv. 6, Jonah i. 14, Gen. xxix. 18, Lam. ii. 11, and Ezek. iv. 17. Although some of these references are not satisfactory, as the translation *for, on account of,* does not bear the same meaning in them that it does in the text under consideration, yet the preposition is certainly used in so broad a sense as to warrant such an interpretation of it in this place. See Gesenius under בְּ, B. 10. The Septuagint has adhered closely to the original.

But the chief difficulty has been thought to lie in this point, that the Psalmist's expression is "hast received," while the Apostle employs the word "he gave." The change of person is unimportant. It has been said that the Hebrew word translated "received" is employed also in the sense of giving. See Whitby in loc. He quotes Hos. xiv. 2, adopting the marginal translation, "give good;" also Judg. xiv. 2, 3, which he construes

* Ubi sup., p. 142. † Hom. xi. in Eph. Opera, tom. xi., p. 82.

"give her to me," the authorised version correctly rendering it, "get her for me." So 1 Kings iii. 24, he translates, "give me a sword," instead of "bring" or 'get.' His other references to Ex. xviii. 12, and xxv. 2, exhibit the same want of critical accuracy. All is assumed, and apparently in order to meet a supposed difficulty.—Others again endeavor to avoid this difficulty by saying that, as the word is sometimes used of *receiving* what is intended to be *given* away, it conveys both ideas. Thus Stier, agreeing with Burk: "thou hast received that thou mayest give." Also Eadie: "The verb seems often to have the peculiar meaning of *danda sumere*," to receive what were to be given. "Such," he says, "is the idiomatic usage of the verb, and the Apostle, as it especially suited his purpose, seizes on the latter portion of the sense, and renders—he gave." Yet, even on this supposition, it is necessary to limit St. Paul's application of the meaning to the latter idea, as it is not pretended that *δίδωμι*, *to give*, expresses both. The Hebrew word, as used in the Psalm, expresses the idea of *taking* rather than of *receiving*. The divine hero is represented as *seizing upon* and *taking by conquest* the spoils of the adversary. Thus they become his own, and with them are associated unlimited rights, so that he may bestow on his followers whatever he pleases. He has, by virtue of his victory, become universal Lord, and "from his fulness" he "gives gifts unto men." Thus, as the learned friend to whom this volume is inscribed suggests, Eadie's *sumere* would be more properly changed into *capere*. Inasmuch as what Hengstenberg says is true, that "the giving presupposes the taking, and the taking is succeeded by the giving as its consequence;" it appears to me that St. Paul designedly changes the word in order the better to adapt the statement to Christ's giving the gifts of his grace to the various members of his church. The general sense and application of the quotation are in no degree affected thereby. Thus we avoid appending to the Hebrew word an adjunct meaning, which De Wette and others regard as arbitrary, and which is certainly neither a necessary nor an ordinary element of its signification. The language in Acts ii. 33, which has often been quoted in illustration of these two words in the Psalm and the Epistle, is exceedingly appropriate, not in reference to the meaning of the Hebrew word, but to the whole thought of the Psalmist and the Apostle: "Having *received* of the Father the promise of the Holy Ghost *he hath shed forth* this." Here Christ is referred to as having both received and dispensed the gifts of the Spirit. He received "all power" from the Father as the reward of his conquests over the great enemy.

Lest it should be supposed that the triumphant ascension celebrated in the Psalm, whether it be to the height of Zion or to Heaven itself, being affirmed of the God of Israel, must therefore in the Epistle be applied to Christ merely by way of accommodation; let it be borne in mind that Christ in his divine condition before his incarnation, when he was "in the

9 δόματα τοῖς ἀνθρώποις. Τὸ δέ, ἀνέβη, τί ἐστιν, εἰ μὴ ὅτι καὶ κατέβη εἰς τὰ κατώτερα 10 μέρη τῆς γῆς; Ὁ καταβάς,

unto men. Now that he ascended, 9 what is it but that he also descended first into the lower parts of the earth? He that descended is the 10

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form of God," (Phil. ii. 6,) is himself the God of Israel. Consequently, the ascension spoken of in the Psalm and in the Epistle is the action of the same divine being. In the words of Eadie, "the Jehovah of the theocracy was he who, in the fulness of the time, assumed humanity, and what he did among his people prior to the incarnation was anticipative of nobler achievements in the nature of man." In connection with this view, the reader is referred to the note on Heb. i. 10–12, p. 39.

9, 10. "Now that he ascended, what is it," &c. Τὸ δὲ, ἀνέβη, τί ἐστι· Literally thus: 'But the—he ascended—what is it but that he also descended,' &c.; that is, his ascension implies his previous descent, &c. The article qualifies the whole subject of the quotation. The fact that he has triumphed over his foes, received and dispensed gifts, in a word, has been thus glorified, implies, &c. Compare Heb. xii. 27, where, see the note, pp. 176, 177. In both cases the use of the article and the construction are identical. It is, therefore, surprising, that Conybeare should translate in Hebrews, "And this *yet once more*," &c., and in the Ephesians, "Now that word *he went up*," &c. The Apostle does not mean to say that ascending must imply a previous descent, for this is not a necessary conclusion. Enoch and Elijah have already ascended, and all Christians cherish the hope of ascending, although they never came down from heaven. His remark might apply to any being whose ordinary sphere of residence is heaven. Thus it might be said of the angel who appeared to Manoah, and "ascended in the flame of the altar," (Judg. xiii. 20,) and also of any other angel sent to announce or accomplish some divine purpose, that his ascension implied that he had before come down. Much rather may this be said of Christ, whose coming down from heaven is so plainly declared. See John vi. 38, 51.

Πρῶτον is generally considered by the best critics as spurious. The external evidence is decidedly against it, and I have omitted it in the text. It is quite unnecessary, as the meaning is of course implied. Several, also, on similar grounds, reject the word μέρη, but the authority in favor of it is much stronger, and some of the best editions retain it. Olshausen regards it as "a gloss which, however, is quite correct, according to the sense." The important point to be investigated is the meaning of the phrase, "the lower parts of the earth."

It has been explained by some of the death, and by others of the burial of Christ. But the words convey no such meaning, and therefore any discussion respecting it is unnecessary. Neither is it probable that it

same also that ascended up far *αὐτός ἐστι καὶ ὁ ἀναβὰς ὑπερ-*

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can be understood of the conception and birth of Christ, on account of the language in Ps. cxxxix. 15, "I was curiously wrought in the lowest parts of the earth." For here the human fœtus may be poetically and figuratively represented as formed in secret, apart from human inspection and knowledge. Indeed the author may have drawn his figure from the description of man's original creation as recorded in Gen. ii. 7: "The Lord God formed man of the dust of the ground," or, more literally: 'formed man dust of the ground.' And a similar association appears in Job i. 21, with Gen. iii. 19: "Naked came I out of my mother's womb, and naked shall I return *thither*," the ground and dust in which his body was to moulder being regarded as the womb that bare him. Or, in the Psalm, the particle of comparison may be wanting, as is often the case: See Isa. liv. 9, Dan. iv. 12 (Eng. 15,) as "with a band of iron and brass," and the formula, "I live, saith the Lord," for, 'as I live.' But the great body of interpreters in all ages explain the words in Ephesians, either of the earth regarded as the lower parts in contradistinction to heaven the high, or else of the unseen world, the place of the dead before the general resurrection. In order to form a judgment in relation to these two views, it is necessary to attend to the following particulars.

The expression, "the lower parts of the earth," is never elsewhere found in the New Testament, and the comparative form of the adjective appears in the Septuagint only once, 1 Kings ix. 17, where it is applied to a town, "Beth-horon the *nether*," lower. In the superlative it occurs seven times—namely, in Deut. xxxii. 22, Neh. iv. 13, Ps. lxii. 10, lxxxv. 13, lxxxvii. 7, cxxxviii. 15, and Lament. iii. 54. The numeration is according to Breitinger's edition. As the translation of the תַּחְתִּיּוֹת הָאָרֶץ or אֶרֶץ it is used only twice, namely, in the first and last places referred to in the Psalms, and these are in the Hebrew and English the 63d and the 139th. In the other passages the words connected with it are *Hades*, or *place* or *pit*. The reference and probable meaning of the expression in the latter Psalm have already been stated. In the former it denotes the state or place in which the author's enemies should go after death, and is equivalent to that condition of Sheol or Hades, which is reserved for the wicked. But although these are the only two places where this phrase, *τὰ κατώτατα τῆς γῆς*, *the lowest (parts) of the earth*, occurs as the translation of the Hebrew words above mentioned; yet, in Isa. xliv. 23, we have the same words where the Septuagint translation is *θεμέλια τῆς γῆς*, foundations of the earth. And the same Hebrew words transposed, and one of them in connection with some other suitable term, do also occur. See the original of the five texts just referred to in the Septuagint; also Ps. lxxxviii. 7, Ezek. xxvi. 20, xxxi. 14, 16, xxxii. 18, 24. The prayer of Manasseh

ἄνω πάντων τῶν οὐρανῶν, ἵνα above all heavens, that he might

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contains the supplication, μηδὲ καταδικάσῃς με ἐν τοῖς κατωτάτοις της γῆς, 'and do not condemn me in the lowest (parts) of the earth.' See Breitinger's Septuagint, Tom. iv., p. 132.

On examining the connection of the above Hebrew words the conclusion seems to be that, in some cases, they are merely figurative of deep distress; in one they may be used to designate the earth; but generally they relate to Sheol or Hades or the place of departed spirits, which are all equivalent expressions, this condition being represented as if it were a locality within the earth. To Ps. lxxxviii. 7, and Lam. iii. 55, the first remark applies: "The lowest pit," and "the low dungeon," denote a most distressful condition. The meaning of the phrase in Isa. xliv. 23, may be regarded as doubtful: "Sing, O ye heavens; shout, ye lower parts of the earth; break forth into singing ye mountains and forests, and every tree therein." There is an evident antithesis, but it is not certain wherein it lies. Heaven may be contrasted with earth as is the case in other places; for example, in Ps. xcvi. 11, "Let the heavens rejoice, and let the earth be glad:" Isa. xlix. 13, "Sing, O heavens, and be joyful, O earth;" and Jer. li. 48, "then the heaven and the earth shall sing." And in favor of this view, the specification of mountains and forest may be adduced. But, on the other hand, it may be argued, that these particulars occur after the general contrast between the heavens as high, and Hades regarded as situated deep within the earth, and that the probability of this view is confirmed by the language in Matt. xi. 23, "thou which art exalted into heaven shalt be brought down to hell," Hades.

The last remark above made is sustained by the following passages. Deut. xxxii. 22: "A fire shall burn unto the lowest hell;" that is, deep into the earth, down to Hades itself; Ps. lxiii. 10, (Eng. 9:) "shall go into the lower parts of the earth;" in other words, to the place of the dead to be punished; Ps. lxxxvi. 13: "Thou hast delivered my soul from the lowest hell." The Hebrew is Sheol. The whole may be figurative, expressing deliverance from extreme difficulties and danger of death, or it may mean, 'thou hast saved me from going to the other world.' The texts in Ezekiel before referred to all belong to the same class, and refer to the lower world; for it is evident that "the low, nether parts of the earth" are identical with "the pit" and "hell," or Sheol. Eadie, indeed, affirms the contrary: "In Ezekiel, the lower parts of the earth, as the scenes and symbols of civil desolation, are distinguished from the pit." A decision on this point is willingly submitted to the judgment of the careful reader. That the penitent Manasseh deprecates punishment in the other world is too clear to admit of doubt. The result seems to be, as was before said, that most frequently the Hebrew words denote the in-

termediate state or place of the dead, represented as if it were in the heart of the earth.

Still this does not determine the meaning of the Apostle's language which, though similar, is not exactly identical. He employs the comparative, which, except in a single instance not bearing on the subject, the Septuagint never does. Hence it has been inferred that probably he does not draw his language from that version. And as the phrase "the lowest parts of the earth" in two places is either figurative or of doubtful meaning, and in the only other in which we find it, (Ps. lxiii. 10,) though it relates to the place of the dead, it relates to it as the condition to which the wicked enemies of the writer were to go; it is argued that the Apostle would not select this phrase to designate Christ's condition immediately after death. And as the same word which is translated "lowest parts" occurs in direct connection with the term Sheol in Hebrew, and Hades in the Septuagint, it may be asked, why did he not adopt the latter term, especially as it is used of Christ's condition after death, in Acts ii. 27, from Ps. xvi. 10, "thou wilt not leave my soul in hell," Hades or Sheol. Thus he might have said, in accordance with Old Testament language, *εἰς τὸν κατώτατον* (or *κατώτερον*) *ᾅδην*, 'to the lowest (or lower) Hades.' If it be objected to this, that such an expression would be susceptible of a sense that he could not intend to give, namely, a descent into the lowest, most undesirable portion of the intermediate world, involving thereby the idea of suffering, which the Saviour's promise to the penitent thief, "this day shalt thou be with me in Paradise," and his dying exclamation on the cross, "it is finished," necessarily preclude; then it may be asked, why did he not say simply, 'he descended to Hades?' Those who maintain this to be the Apostle's meaning may reply that it does not become us to decide against such a meaning, because we cannot account for St. Paul's adopting this particular phrase wherein to embody it. And certainly this is true, provided the phrase does really and naturally convey it.

Those commentators, on the other hand, who maintain that it expresses nothing more than the fact that Christ came down to earth, in other words, became a man and lived here as other men, say that such is a fair exposition of the phrase. "The lower parts of the earth" is equivalent to 'the lower parts, the earth,' *τῆς γῆς* being simply the exegetical genitive. "The word which expresses the apposition is sometimes placed in the genitive, as 2 Cor. v. 5, 'the earnest of the Spirit,' the Spirit which is the earnest; Rom. viii. 23: Rom. iv. 11, 'the sign of circumcision,' that is, the sign, to wit, circumcision. (Acts iv. 22, 1 Pet. iii. 7, Col. iii. 24, Rom. viii. 21, &c., &c.) The same mode of expression occurs in Hebrew." Thus Eadie in loc.; and the principle he lays down cannot be questioned, although the relevancy of all the texts referred to may well be doubted. According to this view, the earth will be spoken of as low in contradis-

tinction to heaven, as in the phraseology, "the heaven above and the earth beneath:" Ex. xx. 4, Deut. v. 8, Acts ii. 19. The same writer remarks, too, "that when our Lord speaks himself of his descent and ascension, heaven and earth are uniformly the termini of comparison. Thus in John iii. 13, and no less than seven times in the sixth chapter of the same Gospel." Heaven and earth are no doubt the termini; but this does not conflict with the supposition, that the latter terminus may comprehend the place of departed spirits expressed under the idea of a region below the earth's surface. In the cases to which he alludes a descent from heaven to earth is no doubt intended, and yet the language is merely—"came down from heaven"—or some equivalent expression. And the question may fairly be raised, if this is all that the Apostle intended by κατώτερα μέρη τῆς γῆς, why did he not employ the same simple language? Why did he adopt phraseology which never occurs elsewhere, to convey so plain a thought as Christ's coming down to earth and living here as a man? Moreover, in no other instance where the genitive γῆς occurs in such a construction can it be regarded as exegetical. We have "depth of earth," Matt. xiii. 5, and Mark iv. 5; "heart of the earth," Matt. xii. 40; "uttermost parts of the earth," 42, with which compare Mark xiii. 27, Acts i. 8; and "caves of the earth," Heb. xi. 38. In all these cases the word connected with earth designates some particular part of it. It seems reasonable therefore to put that under consideration in the same category.

Now it is entirely true, as De Wette says, that the words in ver. 10, "far above all heavens," do not require those in the preceding one to be explained of parts below the surface of the earth. Yet allowing them to have this meaning, the antithesis evidently becomes the more striking; and perhaps it was with this view that the Apostle selected this particular phraseology, founded on, though not exactly identical with the Old Testament language. The context favors this interpretation. As the Devil and powers of darkness constitute the captivity, it was natural that St. Paul should speak of Christ's descent into that world of death, in which Satan seems to be allowed to triumph.

The conclusion then appears to be, that the Apostle's phrase expresses Christ's descent into Hades, and not simply his coming to earth and appearing in human nature. This condition of the soul in the other world, which is a necessary consequence of death to ordinary humanity in its present state, is, when thus considered, a condition of humiliation, and the Redeemer's triumph begins with his resurrection, as the Scripture uniformly represents it; See Ps. ii. 7, Acts xiii. 33, Heb. i. 5, v. 5. The language, "it is finished" in John xix. 30, relates to his sufferings and the atonement made thereby. Yet, either of the above interpretations may be regarded as involving the same general idea. According to the one, his incarnation implies not only his descent from heaven, his birth, human

life and death, but also the transition of his soul to the place to which other souls go after separation from the body. Such is the necessary condition of humanity since the fall, and to this condition he voluntarily subjected himself, and this is the ultimate point of his humiliation. According to the other view the departure of his soul after dissolution to the place of disembodied spirits, presumes his previous death, life, birth, and descent from heaven. In either case the demands of the context are satisfactorily met.

In ver. 10 the clause, "far above all heavens" is evidently antithetic to that in the preceding verse just commented on. It expresses the glorious condition of our Lord as the exalted Messiah, elevated above the universe, and having all created things subjected to him. It is illustrated by Matt. xxviii. 18, "all power is given unto me in heaven and in earth;" Eph. i. 20, 22, "set him far above all," &c.; Heb. iv. 14, "we have a great high priest who is passed through" (not "into," for the preposition is διά,) "the heavens;" vii. 26, "made higher than the heavens." The language in Ps. lvii. 11, may also be adduced as similar: "Be thou exalted, O God, above the heavens." The expression "all heavens" may be explained by reference to the Jewish view of three or seven heavens. But it does not compel the reader who regards the Epistle as inspired, to admit the doctrine of a plurality of heavens. The divine author may adopt the current phraseology of the day both here and elsewhere, to express the idea of most exalted distinction and universal supremacy. Still, there is no solid reason for denying that there are various heavenly localities, since the Scripture gives us reason to believe that the state of future glorification will be diversified, and adapted to the moral and religious character of the individual who may be admitted to enjoy it. The plural form in the New Testament seems to have originated in such language as we find in Deut. x. 14, "behold the heaven and the heaven of heavens is the Lord's," from which most probably subsequent language in the Old Testament is borrowed: Comp. 1 Kings viii. 27, Ps. lxviii. 33, cxlviii. 4. Yet such language may well be regarded simply as a strong superlative.

"That he might fill all things:" The marginal reading in the first edition of the authorised version is "fulfil," and this is sanctioned by Tyndale, Cranmer, and the Geneva translation. The supposition that the word relates to the fulfilment of prophecy, or to the complete accomplishment of Christ's mediatorial work, is so entirely inconsistent with or unsustained by the context, that any refutation of such views is unnecessary. Koppe regards it as expressive of the complete and universal establishment of Christ's kingdom. It implies the ubiquity of Christ, and may comprehend the universality of his presence and influence over all created beings in Heaven, Earth, and Hades. In honor of Jesus "every knee shall bow of things in heaven, and things in earth, and under the earth, and every tongue shall con-

11 πληρώσῃ τὰ πάντα. Καὶ αὐτὸς ἔδωκε τοὺς μὲν ἀποστόλους, τοὺς

fill all things. And he gave some, apostles; and some, prophets; and 11

fess that Jesus Christ is Lord, to the glory of God the Father:" Phil. ii. 10, 11. But undoubtedly the leading thought is that Christ fills his whole church with all necessary gifts and graces, resulting from his habitual connection with it, and the consequent union of both. It is therefore a development of the Psalmist's language: "That the Lord God might dwell among them."

11. "And he gave:" The preceding context, especially vs. 8, 9, clearly shows, that ἔδωκε cannot be limited to the sense of *appointed.* The Apostle speaks of donations presented by Christ to his church; donations, the right and ability to present which he had procured. That the ministerial offices immediately afterwards enumerated are of his appointment and institution, and intended to advance the growth and perfection of his church, is of course true; but they are here represented as gifts, and this is the point which the author intends to impress. In order to benefit his church, the once deeply humiliated and now most gloriously elevated Jesus, the king Messiah, the Lord of the universe, hath of his bounty freely given to his church such functions, manifestly existing in certain distinguished members thereof, as are requisite to its well-being, its perpetuity, and ultimate perfection. It may be with the view of impressing the idea that all these are gifts of the glorified Redeemer that the Apostle employs the phrase αὐτὸς ἔδωκε and not simply ἔδωκε. This view of the emphatic character of the pronoun appears in the translations of Tyndale and Cranmer: "And the very same made some apostles," &c. With the verb compare i. 22, "gave him to be head over all things to the church."

The words here used denote the persons who sustained the official characters implied, though the chief reference undoubtedly is, to the characters themselves. Still, the concrete expression rather than the abstract may be employed, in order to intimate that even the persons themselves who duly exercise their respective functions, are given by Christ to his church for its advancement and welfare. The terms adopted by St. Paul do not mark distinct orders or grades of ministerial character and authority in the Christian church, so that the class designated by one appellation is necessarily different from that designated by one of the others. It is certain that an apostle may have been also any one or all of the other named functionaries; and any one of the others may have combined the qualifications and offices of the rest. Neither parity nor diversity of ministerial grades can be predicated on this text. The reader will do well to note what is said in relation to it by the master spirit of the Church of England on this point, although some of his language needs modification. Certainly it is an imperfect view of what is comprised within some of these

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12 κάλους; πρὸς τὸν καταρτισμὸν tors and teachers; for the perfect- 12

The title is given to Philip in Acts xxi. 8, who is there mentioned as one of the seven deacons, and who we know travelled about "and preached Christ:" See Acts viii. 5, 6, 12, 13, 26–40. Timothy also is told to "do the work of an evangelist," in immediate connection with the exhortation to "preach the word:" 2 Tim. iv. 5. These are the only places in which the term occurs in the New Testament.

"Pastors and teachers" were ministers of the word, and probably in most cases were settled over some particular congregation. The latter name may be in some respects more comprehensive than the former. Teachers may in certain cases be pastors, shepherds of flocks, attending to their various spiritual interests, and in others merely instructors in Christian doctrine. The union of the two in general as one class, to which either designation might in some degree apply, seems to be intimated by the construction of the Greek, which places before each of the preceding nouns the same article which qualifies these two. In 1 Tim. iii. 2, it is required as a qualification of the ἐπίσκοπος, that he be "apt to teach," διδακτικός. The term pastor or shepherd implies direction, government, as well as attention and care; and so it is frequently employed in the Old Testament and in other ancient writings. A striking instance of this use occurs in Jer. xxiii., where the pastors or shepherds spoken of are the civil rulers, and contradistinguished from the priests and prophets. Compare with the preceding chapter, verses 1, 2, 4, and see also 9, 11, &c.

12. To an ordinary reader this verse, as translated and pointed in our English Bibles, appears to need little if any elucidation. The advancement of Christians to perfection, the work of the ministerial office, and the gradual edification of the Christian church, seem to be the ideas which, in this order, the Apostle intends to express. And yet the thoughtful reader of the translation would naturally ask, why did he not place the clause relating to ministerial labors before that about perfecting the saints, inasmuch as such labor is designed to promote this result? And a mere glance at the Greek, must immediately suggest a doubt, whether such can be his meaning. The first clause is introduced with πρός and the noun governed by it has the article, while both the others have εἰς, and the two nouns of the one are without the article, and also the former noun of the other. Why this variation in the form of the clauses, if they were intended to be parallel in construction and general meaning?

Before attempting to determine the connection of the respective clauses, it may be proper to settle the meaning of the words employed. Καταρτισμός expresses the putting a thing in a good condition, fitting it for its design and use; and, as applied to persons, the making them ἄρτιοι, fully prepared and qualified for their intended position: See 2 Tim. iii. 17,

ing of the saints, for the work of τῶν ἁγίων εἰς ἔργον διακονίας,

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"that the man of God may be perfect, ἄρτιος, thoroughly furnished unto all good works." Compare the meaning of the verb in Luke vi. 40, 1 Cor. i. 10, 2 Cor. xiii. 11, Heb. xiii. 21, 1 Pet. v. 10. It might properly be used therefore either in reference to complete preparation for services in the church on earth, or for the participation in its employments and enjoyment of its happiness in its future state of glory. Ἔργον may denote work in general or ministerial labor in particular. The former meaning needs no confirmation. In reference to the latter it occurs in 1 Tim. iii. 1, and the term ἐργάται, "laborers, workmen," is several times applied to the ministry: See 1 Tim. v. 18, 2 Tim. ii. 15. The next word διακονία, is also susceptible of a similar general or specific meaning. In the former sense it is used of Martha's "much serving" in Luke x. 40. Compare 1 Cor. xvi. 15, 2 Tim. iv. 11. And in reference to general useful employments as ministrations of Christians, it occurs in 1 Cor. xii. 5, where the context shows that it cannot be explained either of different orders of the Christian ministry, or limited to proper ministerial acts. Compare also Acts xi. 29. In Acts i. 17, 25, xx. 24, it appears to designate the ministerial office; and so most probably in 2 Cor. iii. 8, 9. It is certainly so used in iv. 1, with which compare ver. 7, and in v. 18. See also Col. iv. 17, and 1 Tim. i. 12. Conybeare translates the clause: "To labor in their appointed service." His very laconic note: "Διακονίας does not mean '*the ministry*,'" needs some exposition. "The edifying of the body of Christ" is equivalent to the strengthening, progressive and permanent increase both in numbers and character, of the church.

It appears, then, that the first and second clauses in the English translation, as marked by the usual punctuation, are susceptible of two meanings. The perfecting may denote preparation for ministrations here, and these ministrations may be either ordinary Christian services of good works in general,* or functional services of the ministry properly so called; or again, the perfecting may relate to preparation for further glory.

As the Apostle has just been speaking of ministerial gifts and functions committed by Christ to certain persons of spiritual distinction in his church, it would seem natural to understand the first clause as referring to the great object and end of such donation, namely, to perfect the saints, the members of the church, so as to qualify them for ultimate happiness. And it would also seem natural to understand the second clause of proper ministerial labors tending to this result. But to this view the construction offers a serious difficulty. The natural arrangement in this case would have been that the second should precede the first, and some commenta-

* Such is the idea conveyed by the translation of Tyndale: "That the sainctes might have all thinges necessarie to worke and minister with all, to the edifyinge of the body of Christ."

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tors have, therefore, in their exposition, made this transposition, as if the words ran: 'He gave, &c., for the work of the ministry, with a view to produce the perfecting of the saints.' Those who explain the verse differently object to such a liberty as unwarranted. And as the last clause would, on this supposition, be of the same nature and general meaning as the first, the objection before stated, from the use of a different preposition, and from the absence of the article, is often urged. In reply, it is said, and very truly, that St. Paul often changes his prepositions in the same construction, without any perceptible change of meaning; and Rom. iii. 30, v. 10, 2 Cor. iii. 11, are appealed to as proof of the remark.

A construction has been proposed which would divide the whole verse into two clauses, and explain the former thus: 'For the full preparation of the saints for the ministerial work;' that, namely, which appertains to the sacred office. But this is exceedingly improbable. Surely the author cannot mean to say that apostles, prophets, evangelists, pastors and teachers, were given by Christ to his church, in order to prepare Christians for official labors. This view is quite too limited, both for the meaning of the words and the general character of the context. The direct intention of their appointment was to convert the world and to edify the church, not to prepare men for the ministry, however expedient it may be that some individuals among them shall devote themselves to this avocation. Besides, the phrase, "of the saints," τῶν ἁγίων, comprehends Christians in general. Olshausen considers the two latter portions of the verse as subdivisions of the preceding one, and explains the whole thus: "For the perfecting of the saints, and indeed partly in reference to those who are furnished with gifts of teaching for the execution of the office, and partly in reference to the hearers, for the edification of the church." His meaning appears to be this, that the ministerial functions were given for general advancement and perfection, one part of which consists in preparing men for ministerial duties, and the other in building up the church. But the latter is identical with the advancement and perfection, of which the former is no part, but only a means to produce it. It may be most natural to regard these latter portions as dependent on the first, but not so as to give the incongruous thought, that Christians may be prepared to become official instructors.

Without venturing to determine the meaning of a verse with regard to the exposition of which the best commentators both ancient and modern have differed, I will merely add, that if it be allowable to regard the clause, εἰς ἔργον διακονίας, as the expression of the means and instrumentalities by which the καταρτισμὸς τῶν ἁγίων is to be effected, and consequently as preceding the latter phrase in the order of thought; then, in

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The title is given to Philip in Acts xxi. 8, who is there ment
of the seven deacons, and who we know travelled about "a
Christ:" See Acts viii. 5, 6, 12, 13, 26–40. Timothy also is
the work of an evangelist," in immediate connection with the
to "preach the word:" 2 Tim. iv. 5. These are the only pla
the term occurs in the New Testament.

"Pastors and teachers" were ministers of the word, and
most cases were settled over some particular congregation.
name may be in some respects more comprehensive than
Teachers may in certain cases be pastors, shepherds of flocks,
their various spiritual interests, and in others merely instruct
tian doctrine. The union of the two in general as one class, to
designation might in some degree apply, seems to be intim
construction of the Greek, which places before each of the pre
the same article which qualifies these two. In 1 Tim. iii. 2, it
as a qualification of the ἐπίσκοπος, that he be "apt to teach,"
The term pastor or shepherd implies direction, government, as
tention and care; and so it is frequently employed in the Ol
and in other ancient writings. A striking instance of this u
Jer. xxiii., where the pastors or shepherds spoken of are the
and contradistinguished from the priests and prophets. Comp
preceding chapter, verses 1, 2, 4, and see also 9, 11, &c.

12. To an ordinary reader this verse, as translated and po
English Bibles, appears to need little if any elucidation. T
ment of Christians to perfection, the work of the ministerial o
gradual edification of the Christian church, seem to be the ide
this order, the Apostle intends to express. And yet the thoug
of the translation would naturally ask, why did he not place t
lating to ministerial labors before that about perfecting the sain
as such labor is designed to promote this result? And a me
the Greek, must immediately suggest a doubt, whether suc
meaning. The first clause is introduced with πρός and the no
by it has the article, while both the others have εἰς, and the
the one are without the article, and also the former noun
Why this variation in the form of the clauses, if they were in
parallel in construction and general meaning?

Before attempting to determine the connection of the respe
it may be proper to settle the meaning of the words employed
μός expresses the putting a thing in a good condition, fitti
design and use; and, as applied to persons, the making them
prepared and qualified for their intended position: See 2

ing of the saints, for the work of τῶν ἁγίων εἰς ἔργον διακονίας,

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"that the man of God may be perfect, ἄρτιος, thoroughly furnished unto all good works." Compare the meaning of the verb in Luke vi. 40, 1 Cor. i. 10, 2 Cor. xiii. 11, Heb. xiii. 21, 1 Pet. v. 10. It might properly be used therefore either in reference to complete preparation for services in the church on earth, or for the participation in its employments and enjoyment of its happiness in its future state of glory. Ἔργον may denote work in general or ministerial labor in particular. The former meaning needs no confirmation. In reference to the latter it occurs in 1 Tim. iii. 1, and the term ἐργάται, "laborers, workmen," is several times applied to the ministry: See 1 Tim. v. 18, 2 Tim. ii. 15. The next word διακονία, is also susceptible of a similar general or specific meaning. In the former sense it is used of Martha's "much serving" in Luke x. 40. Compare 1 Cor. xvi. 15, 2 Tim. iv. 11. And in reference to general useful employments as ministrations of Christians, it occurs in 1 Cor. xii. 5, where the context shows that it cannot be explained either of different orders of the Christian ministry, or limited to proper ministerial acts. Compare also Acts xi. 29. In Acts i. 17, 25, xx. 24, it appears to designate the ministerial office; and so most probably in 2 Cor. iii. 8, 9. It is certainly so used in iv. 1, with which compare ver. 7, and in v. 18. See also Col. iv. 17, and 1 Tim. i. 12. Conybeare translates the clause: "To labor in their appointed service." His very laconic note: "Διακονίας does not mean '*the ministry*,'" needs some exposition. "The edifying of the body of Christ" is equivalent to the strengthening, progressive and permanent increase both in numbers and character, of the church.

It appears, then, that the first and second clauses in the English translation, as marked by the usual punctuation, are susceptible of two meanings. The perfecting may denote preparation for ministrations here, and these ministrations may be either ordinary Christian services of good works in general,* or functional services of the ministry properly so called; or again, the perfecting may relate to preparation for further glory.

As the Apostle has just been speaking of ministerial gifts and functions committed by Christ to certain persons of spiritual distinction in his church, it would seem natural to understand the first clause as referring to the great object and end of such donation, namely, to perfect the saints, the members of the church, so as to qualify them for ultimate happiness. And it would also seem natural to understand the second clause of proper ministerial labors tending to this result. But to this view the construction offers a serious difficulty. The natural arrangement in this case would have been that the second should precede the first, and some commenta-

* Such is the idea conveyed by the translation of Tyndale: "That the sainctes might have all thinges necessarie to worke and minister with all, to the edifyinge of the body of Christ."

εἰς οἰκοδομὴν τοῦ σώματος τοῦ the ministry, for the edifying of

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tors have, therefore, in their exposition, made this transposition, as if the words ran: 'He gave, &c., for the work of the ministry, with a view to produce the perfecting of the saints.' Those who explain the verse differently object to such a liberty as unwarranted. And as the last clause would, on this supposition, be of the same nature and general meaning as the first, the objection before stated, from the use of a different preposition, and from the absence of the article, is often urged. In reply, it is said, and very truly, that St. Paul often changes his prepositions in the same construction, without any perceptible change of meaning; and Rom. iii. 30, v. 10, 2 Cor. iii. 11, are appealed to as proof of the remark.

A construction has been proposed which would divide the whole verse into two clauses, and explain the former thus: 'For the full preparation of the saints for the ministerial work;' that, namely, which appertains to the sacred office. But this is exceedingly improbable. Surely the author cannot mean to say that apostles, prophets, evangelists, pastors and teachers, were given by Christ to his church, in order to prepare Christians for official labors. This view is quite too limited, both for the meaning of the words and the general character of the context. The direct intention of their appointment was to convert the world and to edify the church, not to prepare men for the ministry, however expedient it may be that some individuals among them shall devote themselves to this avocation. Besides, the phrase, "of the saints," *τῶν ἁγίων*, comprehends Christians in general. Olshausen considers the two latter portions of the verse as subdivisions of the preceding one, and explains the whole thus: "For the perfecting of the saints, and indeed partly in reference to those who are furnished with gifts of teaching for the execution of the office, and partly in reference to the hearers, for the edification of the church." His meaning appears to be this, that the ministerial functions were given for general advancement and perfection, one part of which consists in preparing men for ministerial duties, and the other in building up the church. But the latter is identical with the advancement and perfection, of which the former is no part, but only a means to produce it. It may be most natural to regard these latter portions as dependent on the first, but not so as to give the incongruous thought, that Christians may be prepared to become official instructors.

Without venturing to determine the meaning of a verse with regard to the exposition of which the best commentators both ancient and modern have differed, I will merely add, that if it be allowable to regard the clause, *εἰς ἔργον διακονίας*, as the expression of the means and instrumentalities by which the *καταρτισμὸς τῶν ἁγίων* is to be effected, and consequently as preceding the latter phrase in the order of thought; then, in

13 the body of Christ: till we all come in the unity of the faith, and of the

Χριστοῦ· μέχρι καταντήσωμεν 13 οἱ πάντες εἰς τὴν ἑνότητα τῆς

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strict agreement with the context, it will relate to the official work of the Christian ministry, and the following clause will express the same general thought as the first words of the verse. The change of the preposition cannot be regarded as of much importance. But if this transposition is not allowable, and the whole verse must be resolved into two clauses, then the most probable meaning of this and the preceding one is as follows: 'Christ hath presented to his church various ministerial functionaries endowed with their respective gifts, in order to promote the perfect Christian condition of its members in all the labors wherein they may minister to the wants of their fellow men, and that thus, each in his own sphere, making his own gifts available to the general good, may build up, that is, strengthen and perfect the body of Christ.'

13. "Till," &c. This verse expresses the ultimate result which the previously mentioned instrumentality and appliances are intended to produce. The ministerial office and its functions must continue until a certain definite state of things, afterwards expressed, is attained. The Apostle presents this to his readers as an encouragement to patient and humble submission, and also to unanimity and firm adherence to the truth.

"We all come:" This is not to be explained of all men absolutely, nor in reference to the two leading divisions of the race into Jews and Gentiles. The author refers to Christians, composed as they were of converts from Heathenism and Judaism, and thus forming one associated body. It has been questioned whether he is speaking of the perfect character of each individual or of the church as a whole. But the inquiry is useless, for the two things are necessarily conjoined, and in their actual attainment form one. The perfection of the whole body implies that of each member; and, as the number of such members increases, the growth of the body advances towards perfection. The word translated "come" is employed in reference to reaching some desired position or attaining a much valued object: See Acts xxvi. 7, Phil. iii. 11, and 2 Macc. iv. 24. And the omission of ἄν, a particle which would intimate limitation or doubt, implies the certainty of the result. It is not: 'till we all may perhaps reach;' but, 'till we all do actually reach.'*

It may be questioned whether the following words should be rendered, as in our translation, "*in* the unity—*unto*," &c.; or, '*to* the unity—*to* a perfect man—*to* the measure,' &c. In each of the three cases the same preposition εἰς, is employed, and it is susceptible of either translation, *in* or *to*, *unto*. Among the older English versions, that of Wiclif has:

* See Buttmann's larger Greek Grammar, translated by Robinson, § 139, 7, and compare Eadie in loc.

πίστεως καὶ τῆς ἐπιγνώσεως τοῦ υἱοῦ τοῦ θεοῦ, εἰς ἄνδρα τέλειον,

knowledge of the Son of God, unto a perfect man, unto the measure of

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"*Into* unyte of feith—*in to* a perfigt man—*after* the mesure," &c.; of Cranmer: "*to* unitye—*unto* a parfayete man—*unto* the measure;" the Rheims: "*into* the unitie—*into* a perfect man—*into* the measure;" the authorised of 1611 has in the text "*in* the unitie," and in the margin "*into*." It is certainly true that real Christians, of whom the Apostle speaks, may be said to be *in* the unity of the faith and knowledge of the Son of God, although of course imperfectly. And in this condition, the Apostle may well speak of their advancement to ultimate perfection, expressed under the figure of a perfect man. All true Christians have already the same faith, both as respects the objects of belief and the living principle itself. This is a necessary element of their Christian character. But, owing to various circumstances, natural properties, education, diversified communication of divine grace, it is true that the measure and the quality of the faith of individuals differ both in respect to its clear perception of truth, and to its purity. And thus also the divine objects on which it acts are known and recognised in various degrees according to the various conditions of the individual. It is therefore in itself equally true that, admitting the general unity of faith and knowledge as appertaining now to all real Christians, St. Paul may still regard perfect unity of both as the grand result to be aimed at and expected, when all shall recognise the great object of faith, the Son of God in his highest dignity. Thus the preposition εἰς will have one uniform meaning throughout. It will designate the terminus ad quem, and be rendered in each of the three cases by *to* or *unto*. This is undoubtedly the most natural view of the whole passage. As I have just said, all true Christians may, in an inferior sense, be said to be at present united in faith. But here the reference is to a universal harmony of faith, both objectively as regards the great and leading points of Christian doctrine and their practical bearing, and also subjectively as regards the reality of the influence of faith on the mind and heart of each believer. Such a unity is not inconsistent with different degrees of objective knowledge and of faith's subjective influence. Unity of knowledge or recognition of the Son of God is quite compatible with different measures of acquaintance with divine truth, especially in its minuter and more subsidiary details. For such a unity it is enough that all shall know and rightly appreciate the leading doctrines of the Saviour's system, and practically experience such faith and knowledge to be promotive of their everlasting happiness. Such a spiritual state of faith and knowledge is further described under the figure of "a perfect man."

Stier affirms, with that positiveness which often appears in his commentary, that the genitive "of the Son of God, can only be that of the

the stature of the fulness of Christ: εἰς μέτρον ἡλικίας τοῦ πληρώ-

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subject," the faith and the knowledge which were possessed by the Saviour himself. He refers for illustration to iii. 12, and Gal. ii. 20, which however are by no means satisfactory. His exposition is as follows: "Till we all in equal unity have the same faith and the same knowledge both in living unity, which faith and which knowledge the Son of God himself possessed in the flesh. That is," (as he proceeds in a mystical vein not unusual with him,) "till we, the whole church, become one Son of God."

"Unto a perfect man:" The word *perfect*, which is synonymous with spiritual, and is set in contradistinction to a babe, an imperfect, weak, and even carnal Christian, (see 1 Cor. ii. 6, 15, iii. 1–4, Heb. v. 13, 14,) expresses maturity of growth both in Christian faith and knowledge. In an inferior sense it is used of holy men in the present state, of Noah and Abraham in Gen. vi. 9, xvii. 1. It is also affirmed of Jacob in Gen. xxv. 27, where the Hebrew word translated "plain" is radically the same as that employed of the other two patriarchs, and should be rendered, *perfect.** In the sermon on the mount, perfection is held up as the elevated standard of Christian character: Matt. v. 48. The figure of a perfect man, one grown to maturity both in mind and body, and well developed in both the elements of his nature, is a beautiful illustration of union, harmony, strength and general excellence. The next clause expresses the same thought.

"To the measure of the stature of the fulness of Christ."—In this phrase some commentators adopt the word *age* as the translation of ἡλικίας in preference to *stature.* The older English versions of Wiclif, Tyndale, Cranmer, the Geneva, and Rheims, all employ this term, and the authorised places it in the margin. The original admits of either meaning, and either conveys the same general idea and agrees very well with the context, although the illustration in ver. 16. is more naturally explained of growth in person than in age. The term "fulness" is not to be explained as if it were an adjective, and translated with ἡλικίας, the full stature (or age) of Christ. It is true that nouns in the genitive often have the adjective meaning, as, for instance, in James i. 23, 25, "natural face—forgetful hearer," where the Greek is τὸ πρόσωπον τῆς γενέσεως—ἀκροατῆς ἐπιλησμονῆς. But πλήρωμα, although occurring several times in connection with Christ, is never so employed. Neither can it be understood, according to Storr's view,† of the church, as in i. 23, because it would still remain to be determined what state and period of the church are intended. To reach the measure of the stature or age of the church is quite an indefinite representation, whereas

* See note 104 in my Companion to Genesis, p. 296.

† Opuscula, vol. i., pp. 159, 160.

14 ματος τοῦ Χριστοῦ, ἵνα μηκέτι ὦμεν νήπιοι, κλυδωνιζόμενοι καὶ περιφερόμενοι παντὶ ἀνέμῳ τῆς διδασκαλίας, ἐν τῇ κυβείᾳ τῶν ἀνθρώπων, ἐν πανουργίᾳ πρὸς

that we *henceforth* be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, *and* cunning craftiness, whereby they lie in wait 14

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the very circumstance of stating a terminus in this way shows that some definite condition is intended.—The fulness may denote rather that *plenitude* of gifts and grace which Christ imparts to his church, as the word is used in John i. 16, "of his fulness we have all received;" or it may express that *filled condition* which a communication of that plenitude produces. The stature of the fulness or of the filled condition is equivalent to that full spiritual growth which will be attained when Christ shall have imparted "his fulness" in the greatest degree. So long as this communication continues, will his spiritual body be growing and acquiring increased degrees of stature, strength and perfection. When the point of culmination shall be reached is beyond the ken of human knowledge. Indeed the church may ever be advancing towards it even in the unlimited boundlessness of eternity, "growing up into him the head," and stretching onward towards the perfection of the "Father in heaven." And yet there may and doubtless will come a period in time, when such a spiritual growth shall have been attained as may justify her in appropriating to herself a claim to the Apostle's description, and she may be said to have become this full grown and perfect man, and to have attained that complete stature or age which is produced by a reception of Christ's fulness. This view, perhaps, may aid in answering the inquiry which has often been made, whether St. Paul is speaking here of a state of the church's growth and perfection attainable on earth or in the future state of felicity. His language may well be applied to the former, and the very next verse shows that he intended it to be thus applied; and yet, in its fullest meaning, it must be interpreted of the latter.

14. This verse is antithetic to the former. The weak and imperfect state of vacillation and incertitude, of exposure to error or folly, which characterizes a condition of childhood, is to be abandoned. Competent faith and knowledge, with firmness in adhering to the truth, are required of the consistent Christian.—Κλυδωνιζόμενοι καὶ περιφερόμενοι· The former term is taken from the action of the waves, and may be rendered, 'tossed about,' or (which expresses the result of such tossing,) 'fluctuating;' the latter from that of the wind, means, 'whirled about.'—Κυβεία, which properly means, 'dice-playing,' is, by a very natural transition from gambling, employed in the sense of 'cheating attempts, cunning trickery.' The Rabbies had introduced the word into their dialect, and employed it in connection with rapine, dishonesty, and general unworthiness of character.

15 to deceive; but, speaking the truth in love, may grow up into him in all things, which is the head, *even*	τὴν μεθοδείαν τῆς πλάνης· ἀλη-15 θεύοντες δὲ ἐν ἀγάπῃ αὐξήσωμεν εἰς αὐτὸν τὰ πάντα, ὅς ἐστιν ἡ

See Buxtorf's Talmudic Lexicon, Col. 1984. The same idea of cunning is expressed by *πανουργία*.—Πρὸς τὴν μεθοδείαν τῆς πλανῆς· "Whereby they lie in wait to deceive." This is rather an exposition than a translation. It seems to be founded on the idea of an ambuscade, placed in secret, in order to plunder or destroy. In Exod. xxi. 13, the Greek version of Aquila renders צָדָה, "lie in wait," by *μεθώδευσε*. Schleusner's Lexicon Vet. Test. in verb. Μεθοδεία indicates the manner in which the intended deceit is to be accomplished. Πλάνη combines the ideas of error and seduction. In connection with the previous *ἐν πανουργίᾳ*, the clause expresses an artfully premeditated and constructed plan whereby to seduce from the truth and to inculcate error. With the general thought, compare Col. ii. 8, 18. It is not necessary to suppose that the Apostle alludes here to the actual condition of the church at Ephesus or elsewhere, at that time. The exhortation and caution are generally applicable to Christian communities. And yet he may look forward to the introduction of mischievous errors, against which he warns the Ephesian elders in Acts xx. 29, 30.

15. Δέ is adversative, meaning, but, on the other hand. The whole verse is in contrast with the preceding. Commentators have differed respecting the most suitable construction of *ἐν ἀγάπῃ*. Olshausen connects it with *αὐξήσωμεν*, thus: that we may through love, which "is the root of all spiritual growth," increase "in all those things in which the Christian must advance." So also Eadie, who remarks that "the formula in the conclusion of the following verse has plainly such a connection." He adds also: "The chief element of spiritual growth is love." Both these remarks are true. But it does not therefore follow that this connection is sustained.

On the other hand, some of the best and oldest authorities connect the phrase with the participle. Thus the Vulgate: veritatem autem facientes, crescamus in illo; and this is followed by all the older English translations as well as our own. It is the more usual construction, and preferred by De Wette and Stier.

Ἀληθεύοντες is in contradistinction to *πλάνης*, which immediately precedes it. Some have explained it thus: 'Conducting ourselves truly, (that is, sincerely,) with love.' But this does not sufficiently preserve the antithesis with the figure of childhood before employed. 'Speaking truth' but imperfectly expresses the Apostle's thought. He means 'being truthful, devoted to the truth,' and consequently holding it firmly. It is equivalent to being altogether true both in doctrine and character; and this is expressed by the reading, *ἀλήθειαν δὲ ποιοῦντες* of some ancient author-

16 κεφαλή, ὁ Χριστός· ἐξ οὗ πᾶν τὸ σῶμα συναρμολογούμενον καὶ συμβιβαζόμενον διὰ πάσης ἁφῆς	Christ: from whom the whole body 16 fitly joined together and compacted by that which every joint sup-

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ities, among which are the Italic and Vulgate versions. In this sense the verb ἀληθεύειν is used in Prov. xxi. 3.

"Into him," εἰς αὐτόν· This preposition may denote the true Christian's union with Christ, although ἐν is more commonly employed for this purpose. And such union must be implied here, for without it no supplies from the head (see the next word here and in ver. 16,) can be obtained, and consequently no true growth take place. Still the general train of thought, and the similarity of εἰς αὐτόν with εἰς ἄνδρα τέλειον, εἰς μέτρον, &c., in ver. 13, show that *to* or *unto* is the most accurate translation. Thus also the same phrase, αὔξει εἰς, is used in the same sense in ii. 21, while the individuals are spoken of as "in the Lord," ἐν κυρίῳ, ἐν ᾧ. The soul spiritually united to Christ grows constantly more closely to him in similarity of character, who is the very acmé of the perfection aimed at. See on ver. 13.

"In all things:" Τὰ πάντα is probably governed by κατά understood. Comp. 1 Cor. xi. 2. The things intended are those which the first clause of the verse comprehends, in other words, all the particulars of the Christian life. The idea of *the whole* is denoted by the article. Eadie remarks that, "as the reference is to a growing body, τὰ πάντα may signify all the *organs* or *members* which belong to it." But this application of "all" to members of the body, that is, to individual Christians, seems to be inconsistent with what he says immediately afterwards: "In all that properly belongs to such a body are Christians to grow; or, as Olshausen phrases it, 'we are to grow in all those things in which the Christian must advance.'" This plainly refers to what is usually called 'growth in grace,' that is, advancement in the practical virtues of the divine life and Christian character, through the influences of the divine favor.

The concluding clause of the verse needs no elucidation. See i. 22.

16. De Wette affirms that the thought and language of this verse are, with slight alterations, borrowed from Col. ii. 19, and that the introduction of them here is not well adapted to the connection. He says that the ideas of growing to Christ and increasing from him are not a little paradoxical. But surely the Christian may grow onwards to Christ, that is, approximate towards his perfection, and may also grow from him, that is, by virtue of grace dispensed by him. Conybeare correctly remarks, that this is no "more paradoxical than to say, that a child derives its life (ἐκ,) from its father, and grows up (εἰς,) to the standard of its father's growth." The objections are the result of the author's unfounded and extravagant theory, which I have stated in the introduction. The notice in Colos-

plieth, according to the effectual working in the measure of every part, maketh increase of the body	τῆς ἐπιχορηγίας, κατ' ἐνέργειαν ἐν μέτρῳ ἑνὸς ἑκάστου μέρους, τὴν αὔξησιν τοῦ σώματος ποιεῖ-

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sians of certain persons not holding the head is indeed most intimately connected with that of Christ as the source of spiritual nourishment. But the statement in Ephesians that Christ is the head does also very naturally suggest that of the increase of the whole body resulting from union with it. So that the connection of the thought is quite appropriate in each epistle.

Συναρμολογούμενον· See ii. 21, and note, p. 82. There the word is applied to a well constructed building, the stones of which are properly fitted together; here it denotes the sound adjustment of the various parts of the physical frame. The term expresses a compact and careful uniting together of various parts. *Συμβιβαζόμενον*, which also conveys the idea of close union, is added, in order to give intensity to the thought. *Διὰ πάσης ἁφῆς τῆς ἐπιχορηγίας·* "By that which every joint supplieth:" Literally, 'by means of every joint of supply;' that is, every connecting joint which serves to impart nourishment, sustenance, and strength. Conybeare adopts a different construction and introduces a very unnecessary parenthesis. In his note he gives the verse thus, "literally rendered: From whom all the body (being knit together and compacted by every joint), according to the working of his bounteous providing, in the measure of each several part, continues the growth of the body." Thus he separates *τῆς ἐπιχορηγίας* from *ἁφῆς*, whereas the parallel place in Col. ii. 19, is in favor of connecting them: 'From whom the whole body, by the joints and ligaments being nourished (or) supplied, (*διὰ τῶν ἁφῶν καὶ συνδέσμων ἐπιχορηγούμενον*,) and closely compacted together.' A comparison of this text shows that it is better to connect the words in Ephesians with the preceding participles, "fitly joined together and compacted," than with the phrase which follows, "maketh the increase." The former view is the simplest and most natural, and is given in our English translation, although several distinguished interpreters prefer the latter.

The meaning and connection of *κατ' ἐνέργειαν* have also been variously understood by commentators. The phrase has been regarded as an adverbial construction. Some, who adopt this view, connect it with what precedes: 'energetically joined,' &c. Griesbach's punctuation, which puts the comma after *ἐνέργειαν*, accords with this arrangement. Others make it qualify the verb that follows: 'energetically, according to the measure of each part, maketh increase,' &c. It has been said that the clause which immediately follows the phrase, does not very well suit either of these constructions. But this objection is not of much force. Still it is no doubt better to give the noun a distinct meaning as such, equivalent to

ται εἰς οἰκοδομὴν ἑαυτοῦ ἐν ἀγάπῃ.

unto the edifying of itself in love.

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that which it bears in i. 19, and iii. 7. Thus the sense will be as follows: 'According to the internal operation in the measure of each individual part:' that is, in the degree in which divine grace is distributed by Christ to each one. Comp. ver. 7, to which there is plainly an allusion.

"Maketh increase of the body:" That is, of itself, the second noun, σώματος, supplying the place of the pronoun, according to Hebrew usage. See Gen. xix. 24, 1 Sam. xviii. 28, 29, 1 Kings viii. 1, Dan. iii. 2, Matt. xii. 26, John ix. 5, xi. 22. Sometimes the declaration becomes thereby the more emphatic. The church groweth on towards its perfection, and it grows so as to increase in love and also by love's influence. "The body derives its vitality and power of development from the head. The church has a living connection with its living Head, and were such a union dissolved, spiritual death would be the immediate result. The body is fitly framed together and compacted by the functional assistance of the joints. Its various members are not in isolation, like the several pieces of a marble statue. No portion is superfluous; each is in its fittest place, and the position and relation of none could be altered without positive injury." Eadie.

SECTION VI.

CHAP. IV. 17—VI. 29.

IN THIS SECTION, THE APOSTLE URGES THE CHRISTIAN CONVERTS WHOM HE ADDRESSES TO THE VARIOUS DUTIES OF THE CHRISTIAN LIFE, IN DIRECT OPPOSITION TO NATURAL AND SINFUL CARNALITY.

17 Τοῦτο οὖν λέγω καὶ μαρτύρομαι ἐν κυρίῳ, μηκέτι ὑμᾶς περιπατεῖν, καθὼς καὶ τὰ λοιπὰ

This I say therefore, and testify 17 in the Lord, that ye henceforth walk not as other Gentiles walk,

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17. "THEREFORE:" That is, in consequence of, or founded on, what had just been said of the character, condition, and ultimate perfection of the church. "Testify:" If τοῦτο be regarded as the subject of this verb, the meaning will be, 'I strongly assert, asseverate, it:' See Gal. v. 3. If the subject be ὑμᾶς, it will be, 'I obtest, I earnestly exhort and intreat you:' Comp. 1 Thess. ii. 12. With the preposition διά the verb occurs in the latter sense in 1 Tim. v. 21, 2 Tim. ii. 14, iv. 1.—"In the Lord:" That is in union with him, implying in such a connection both Christian charac-

18 in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of	ἔθνη περιπατεῖ ἐν ματαιότητι τοῦ νοὸς αὐτῶν, ἐσκοτισμένοι τῇ 18 διανοίᾳ ὄντες, ἀπηλλοτριωμένοι τῆς ζωῆς τοῦ θεοῦ, διὰ τὴν ἄγνοιαν τὴν οὖσαν ἐν αὐτοῖς,

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ter and Apostolic authority. See 1 Thess. iv. 1.—"No longer:" This refers to their former unconverted state as Heathens.—"The vanity of their mind:" In other words, their state of intellectual and moral frailty, imperfection, sin and misery. Μάταιος and ματαιότης in the Septuagint, correspond with the Hebrew הֶבֶל, אָוֶן, שָׁוְא. See Ps. lxi. 10, xxx. 7, Isa. xxxii. 6, Ps. xi. 3, xxv. 4.

18. "Darkened:" That is, having become ignorant, through the influence of natural sinfulness. This is in contradistinction to "enlightened," which always expresses the idea of spiritual knowledge leading to holiness. Ὄντες may be grammatically conjoined with ἐσκοτισμένοι or ἀπηλλοτριωμένοι. Eadie adopts the latter construction thus: "Having been darkened in their understanding, inasmuch as they have been alienated from the life of God." This represents the state of alienation from God as the cause of this mental darkness. No doubt it increases it; but it does itself imply the existence of a great degree of it. De Wette therefore, and Stier prefer the former view. The masculine gender is here employed, notwithstanding the previous use of ἔθνη, in reference to personality. Comp. ii. 11, 12. For the force of "alienated," see on ii. 12, p. 59.—"The life of God:" This expression has been supposed to be equivalent to a holy, religious life, according to God, such a life as God approves, a divine mode and character of living. But while these ideas are doubtless comprehended within the phrase, they do not exhaust its full significance. It marks also the origin of this divine life, which can have no existence but from God, and stamps it as a principle, whence issues a correspondent course of character and conduct.

It is uncertain whether the remainder of the verse points out one or two causes of the condition just before expressed. If the latter view be taken, a comma must be placed after αὐτοῖς, "them," thus: 'on account of the ignorance that is in them, on account of the blindness (or hardness) of their hearts.' According to the other, the second of these clauses contains a reason for the first. The ignorance is the result of the hardness. Eadie prefers this, and translates: "through the ignorance which is in them on account of the hardness of their hearts." But as the construction and the prepositions employed are identical, the former view seems preferable. The same general, irreligious, ignorant, blinded, or hardened condition, appears to be expressed by the two clauses. There is an evident correspondence in general sentiment between the first and third

διὰ τὴν πώρωσιν τῆς καρδίας	their heart; who, being past feel-	19
19 αὐτῶν· οἵτινες ἀπηλγηκότες	ing, have given themselves over	
ἑαυτοὺς παρέδωκαν τῇ ἀσελγείᾳ	unto lasciviousness, to work all	

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clauses of the verse, and the second and fourth. "The ignorance" is the ground of "being darkened:" and "the blindness" or 'hardness,' that of being "alienated."

19. Some manuscripts read ἀπηλπικότες, with which the Vulgate desperantes, despairing, without hope, coincides. But the weight of external evidence greatly preponderates in favor of the received reading. Here the Apostle's language is, "have given themselves over." In Rom. i. 24, the same judicial punishment is expressed by the phrase, "therefore, God gave them up." This was the result of their own wickedness; inasmuch as they seared their consciences, God abandoned them. In illustration of this varied phraseology of Scripture when the same condition is attributed to the parties themselves, and also to God, see the note on Rom. ix. 18, pp. 170, 171.

Πλεονεξίᾳ· This word is here rendered "greediness," and in ver. 3, and elsewhere, "covetousness." Its composition suggests the primitive meaning of unsatisfied desire to possess more, πλέον ἔχειν. Hence the usual signification of avarice, covetousness, greediness, eagerness to acquire. Comp. Mark vii. 22, and 1 Thess. ii. 5. The verb also is used in the sense of defrauding, overreaching, from an inordinate passion for gain: See 2 Cor. vii. 2, xii. 18. In 1 Cor. v. 10, 11, vi. 10, the πλεονέκτης is associated with several classes of sinners, and in Eph. v. 3, 5, the abstract and concrete occur in connection with fornication and unchaste persons. On account of such connection here and in other places, the word has been supposed by several ancient and modern commentators to mean 'concupiscence, insatiable lust.' The connection of mere covetousness with vices of that kind is, indeed, quite natural, as all such spring from the same root of sinful inclination; and eager desire of gain has often led to prostitution and similar acts of criminality. The sense of "covetousness, greediness," eagerness to acquire, accords with the general use of the word, and it is thought by many able critics and lexicographers that it is neither expedient nor necessary to look for any other. This passion leads to all sorts of efforts to acquire more, without regard to moral or religious principle.

Other distinguished expositors, however, are not satisfied with this limited meaning, and among them is Stier. This author argues that the sense of mere covetousness is not broad enough to suit its close association with words strongly expressive of impurity and lust. He justly thinks that the particular idea of making money by prostitution, which Grotius and others suppose the Apostle to have in view, does not harmonize with

20 uncleanness with greediness. But εἰς ἐργασίαν ἀκαθαρσίας πάσης ἐν πλεονεξίᾳ. Ὑμεῖς δὲ οὐχ 20

the general nature of the vices mentioned, or with the description which is given of vicious character and life; and that the Apostle applies the word *πλεονεξία* in a deeply general meaning. The Greek fathers undeniably understood it of strong, habitual, sensual desire, and as it shows itself in fornication and adultery.* This, which is comparatively a late usage, may have been derived from the Scriptures. Stier affirms, also, that the word בֶּצַע, which the Septuagint often renders by *πλεονεξία*, is not necessarily limited to covetousness, but rather expresses the idea of strong insatiable desire, whether of gain or sensual indulgence. In Col. iii. 5, he regards *καὶ τὴν πλεονεξίαν* as a sort of comprehensive climax expressive of all that had before been named. Still the usual idea of covetousness may be all that the Apostle intends to convey. But in 1 Thess. iv. 3–7, the subject is clearly limited to impurity and illicit sexual intercourse. *Τῷ πράγματι*, which is very improperly rendered in the authorised version, "in any matter," should be translated as it is in the margin, "in the matter." And this "matter" is not "chaffaringe, bargayninge," or "businesse," as some of the older translators supposed, but the vicious conduct which the immediate context denounces; and *πλεονεκτεῖν*, as well as *ὑπερβαίνειν*, expresses attacks of this kind inflicted on another's domestic rights and peace. In 2 Pet. ii. 3 also, *πλεονεξίᾳ* cannot be fully explained without comprehending such carnal vices as are intended in vs. 7, 10, 13, 14. Yet, at the same time, what is said of the grasping character of Balaam, "who loved the wages of iniquity,"† shows that the usual idea of inordinate appetite for gain is a leading characteristic of the sinners whom the Apostle is describing. It is most probable, therefore, that along with the specific meaning of covetousness, *πλεονεξία*, in such connections as those above, conveys also the thought of inordinate, unlawful desire in general. After writing as above, I find that Conybeare defends the same meaning of the word. See his notes on 1 Cor. v. 11, and Eph. v. 3. In the latter he remarks very truly, "that this passage is conclusive as to the use of *πλεονεξία* by St. Paul; for what intelligible sense is there in saying that *covetousness* must not be so much as *named?*"

In this text, then, the term may be considered as exegetical of *ἀκαθαρσίας πάσης*, and the whole phrase may express the idea of 'all impurity and insatiable desire.' For a similar use of the *ἐν* compare *οἰκοδομὴν ἐν ἀγάπῃ* in ver. 16, *τὸν νόμον τῶν ἐντολῶν ἐν δόγμασι* in ii. 15, and *ὁ καρπὸς ἐν κτα·* in v. 9.

20–24. "Christ:" That is, the religion of Christ. See Acts viii. 5, Col.

* See the passages quoted by Suicer, under *πλεονεκτέω*, II. 2, and *πλεονέκτης*, *πλεονεξία*, iv.

† Ver. 15. Compare Num. xxii. 18, "If Balak would give me his house full of silver and gold," &c.; where the man unconsciously displays the bent of his mind.

οὕτως ἐμάθετε τὸν Χριστόν, 21 εἴγε αὐτὸν ἠκούσατε καὶ ἐν αὐτῷ ἐδιδάχθητε, καθώς ἐστιν

ye have not so learned Christ; if 21 so be that ye have heard him, and have been taught by him, as the

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i. 28. Gataker destroys the simplicity of the clause by dividing it thus: "But ye (are) not so; ye have learned Christ."*

Εἴγε· Provided; or, since indeed. See on iii. 2.—"Heard him:" That is, his Gospel, as announced by his Apostles and authorised ambassadors. Compare the previous verse and the texts there referred to.—"By him:" ἐν αὐτῷ· This sense of ἐν accords with its meaning in some other places; but its more usual signification, *in*, accords better with the Apostle's manner. Thus it denotes the Christian's union with Christ.

"As the truth is in Jesus:" The meaning of this clause has been differently interpreted. The common translation explains it of Christian truth, the full and complete system of right doctrine, as the word is used in John xvi. 13, and Gal. ii. 5. But in this case the article would not be omitted, and probably some other phrase would have been employed instead of ἐν τῷ Ἰησοῦ. It rather seems to denote the inherent distinguishing element or character of our Lord, and chiefly as practical; just as, in John viii. 44, the utter want of it is represented as a leading characteristic of the Devil. The name Jesus designates the historical Christ. The general sentiment expressed, therefore, is this, that as essential truth is in Jesus, the instructions respecting him which had been received, involve consequently the principle and necessity of moral and religious conduct. "Truth in Jesus" seems to stand in contrast to the "vanity of" the heathen "mind," ver. 17.—Wiclif is the only one of the older English translators who omits the article.

Critics differ also respecting the construction of the clause. Some regard it as in a measure parenthetical, and thus connect it with both the preceding and subsequent context, thus: 'Provided,' or, 'since indeed you have been taught, as truth is in Jesus, that you put off,' &c. This last remark, with what follows, is the practical sum and substance of learning Christ, and being taught by (or in) him, and it accords with that truth which marked the character of Jesus. The admission of such a parenthetical or intermediate view is not at all derogatory to the importance of the sentiment, and therefore involves no "degradation," as Stier intimates. Still the clause may very well terminate this part of the sentence, and the connection be limited to the preceding, to which De Wette says that καθώς most naturally relates. Thus it will express the manner and character of the teaching. 'You have been taught as truth is in Jesus.' The grammatical connection of the next words requires examination.

* Adversaria Miscellanea, Lib. i., cap. iii., col. 183, and Adv. Misc. posthuma, cap. xvii., col. 575 Opera Critica, 1698.

22	truth is in Jesus: that ye put off, concerning the former conversation, the old man, which is corrupt ac-	ἀλήθεια ἐν τῷ Ἰησοῦ· ἀποθέσ-θαι ὑμᾶς κατὰ τὴν προτέραν ἀναστροφὴν τὸν παλαιὸν ἄνθρω-	22
23	cording to the deceitful lusts; and be renewed in the spirit of your	πον τὸν φθειρόμενον κατὰ τὰς ἐπιθυμίας τῆς ἀπάτης, ἀνανεοῦσ-	23

Michaelis regards ὑμᾶς as governed by ἀποθέσθαι, and in apposition with and equivalent to "the old man," giving the meaning thus: 'Ye have been taught to put off yourselves, to lay aside your former manners and inclinations.' He considers the former course of life and the old man as identical. But this is quite inadmissible, and would require ἑαυτούς instead of ὑμᾶς.—Some have supposed that the infinitives in vs. 22, 23, and 24, are used for the imperative, as in Phil. iii. 16. But this cannot be, on account of the ὑμᾶς. Most commentators connect them with ἐδιδάχθητε. The unnecessary introduction of ὑμᾶς is an objection to this construction, and therefore Bengel traces their connection to λέγω and μαρτύρομαι in ver. 17: 'I say that ye no longer walk,' &c.; 'that ye put off,' &c. Stier also approves of this arrangement, which he thinks is even confirmed by the repetition here of the ὑμᾶς of that verse.—It must be admitted that St. Paul's epistles contain passages of some length in which such constructions do occur. And it is possible that the form of the commencement of ver. 17 may have suggested that of the text. But to make the words ἀποθέσθαι ὑμᾶς grammatically dependent on λέγω καὶ μαρτύρομαι involves a greater difficulty than to allow a pleonasm of the pronoun, and with De Wette and other critics to connect the verb with ἐδιδάχθητε. 'You have been taught—that you put off,' &c.

"Put off" and "put on" are figurative terms taken from undressing and dressing. As the latter expresses the real acquisition of the character described,* so does the former the actual abandonment of the opposite. With ἀποθέσθαι in this passage compare ἀπόθεσθε in Col. iii. 8.—"Concerning the former conversation:" in other words, 'as regards your former mode of life.' "The old man" is equivalent to the natural sinful character: Comp. Rom. vi. 6. "It is needless to seek the origin of this phrase in any metaphysical conceptions. It has its foundation in our own consciousness, and is a personification of the old nature we inherit from Adam, the source and seat of actual transgression."†—"Is corrupt," &c. This describes the moral condition of the personified sinful nature. It is essentially and constantly corrupt, and tending to destruction, and therefore another must be substituted in its place. Stier gives the participle a middle sense, "corrupteth himself;" which is nothing more than a natural

* See the note on Rom. vi. 3, p. 97, and to the texts there referred to, add Luke xxiv. 49, "endued with power."

† Eadie.

ϑαι δὲ τῷ πνεύματι τοῦ νοὸς 24 ὑμῶν, καὶ ἐνδύσασϑαι τὸν καινὸν ἄνϑρωπον, τὸν κατὰ ϑεὸν κτισ-ϑέντα ἐν δικαιοσύνῃ καὶ ὁσιό-

mind; and that ye put on the new 24 man, which after God is created in righteousness and true holiness.

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consequence. The corrupt character increases the corrupt condition.—"Lusts," ἐπιϑυμίας. It is not necessary to limit the application of this word to sensuality. It comprises all classes of irregular desires. The epithet "deceitful," literally, 'of deceit,' is very happily selected, as every inordinate desire when indulged deceives its victim, and disappoints his expectations. Thus in Luke xvi. 9, 11, riches are called "unrighteous," because they offer what they cannot give. They cannot be trusted; they are 'deceitful.' So also in Heb. iii. 13, we read of "the deceitfulness of sin."

The counterpart of the representation now follows.—In ver. 23, δέ is connected with the preceding statement, and it is also adversative: 'But that ye be also renewed.' Here again Stier prefers the middle sense; 'renew yourselves.' It cannot be denied that the tenor of the exhortation, "I say therefore and urge (or obtest) in the Lord," agrees well with an interpretation which demands from each one direct personal effort; and that such an interpretation corresponds with the other verbs here employed, "that ye put off the old man and put on the new." The passive meaning, however, is more in accordance with St. Paul's habit of ascribing all spiritual results to divine agency.—"In the spirit of your mind:" Here πνεύματι expresses the governing principle, the leading, controlling character of the man's whole spiritual being. Let the inward principle, the motor which determines the will, be made new, and the whole character and life must become assimilated.

"And put on the new man:" See the parallel place in Col. iii. 10. The new man is the Christian principle and character, which, being implanted and nourished by the Spirit, is sometimes denoted by the same word, as in John iii. 6. The phrase stands in contradistinction to "old man" which precedes, and it marks not only the later origin of what is thus produced, but also its excellence; a meaning which the word *new* often comprehends. See Ps. xxxiii. 3, Matt. xxvi. 29, Rev. ii. 17, iii. 12.—"Which after God is created:" or, more accurately, 'who according to God hath been created.' The parallel passage in Col. iii. 10, κατ' εἰκόνα τοῦ κτίσαντος αὐτόν, "according to the image of him that created him," illustrates the meaning, and shows that the Apostle has in mind the original creation of man in the image of his Maker, κατ' εἰκόνα Θεοῦ· Gen. i. 27. The words, "in righteousness and true holiness," in Ephesians, and those in Colossians, "which is renewed in knowledge according to the image of him that created him," referring as they do to moral and intellectual

25 Wherefore putting away lying, speak every man truth with his neighbour; for we are members 26 one of another. Be ye angry and sin not; let not the sun go 27 down upon your wrath; neither

τητι τῆς ἀληθείας. Διὸ ἀποθέ- 25 μενοι τὸ ψεῦδος λαλεῖτε ἀλήθειαν ἕκαστος μετὰ τοῦ πλησίον αὐτοῦ, ὅτι ἐσμὲν ἀλλήλων μέλη. Ὀργίζεσθε καὶ μὴ ἁμαρτάνετε· 26 ὁ ἥλιος μὴ ἐπιδυέτω ἐπὶ τῷ παροργισμῷ ὑμῶν· μήτε δίδοτε 27

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excellence and holiness, sanction the conclusion, that the image of God in which Adam was originally made consisted chiefly in this kind of likeness, though not to the exclusion of other particulars. See Companion to Genesis, note (10), pp. 144, 145.

Ἐν indicates state and condition. "Righteousness" expresses moral excellence, probity; "holiness" denotes piety towards God, religious character.—Τῆς ἀληθείας· The authorised translation, following Tyndale, Cranmer, and the Geneva version, gives this noun merely the force of an adjective. But, as it is truly remarked by Eadie, "in connection with the new man it stands opposed to τῆς ἀπάτης in connection with the old." As this characterizes the inordinate desires of the old man; so does the other the moral and religious elements of the new. The righteousness and holiness which distinguish the new creation, have their source in, and accord in all respects with, 'the truth.' In the choice of the word, St. Paul no doubt had in mind the phrase which he had employed before, "as truth is in Jesus." Wiclif has "holynesse of truth," and the Rheims more accurately introduces the article.

25. The Apostle now proceeds to specific illustrations of the general idea which he had presented. There is certainly no propriety in characterizing with De Wette, the prohibited vices as heathenish. They are the outbursts of sinful nature unrestrained by religious principle. The Hebrews were warned against them by their own prophets, and by Christ himself.—"Speak every man truth with his neighbor:" See Zech. viii. 16, which is here quoted. The reason given for the precept is the mutual union of Christians in one body, in the general welfare of which each individual is interested. Comp. Rom. xii. 5, 1 Cor. xii. 26. The same motive is kept in view in the parallel place in Col. iii. See particularly vs. 11, 14, 15.

26, 27. "Be ye angry and sin not:" This is quoted from the Septuagint of Ps. iv. 4, which is usually rendered, as in our translation, "stand in awe and sin not." The Hebrew will certainly bear the other version, which is given also in the Syriac and Vulgate; (irascimini.) But its correctness must not be inferred from the mere fact of the Apostle's so citing the text, for he may give his own thought in the Psalmist's language. See the remarks on quotations in the note on Heb. i. 5, pp. 26–28.—The pre-

28 τόπον τῷ διαβόλῳ. Ὁ κλέπτων μηκέτι κλεπτέτω, μᾶλλον δὲ κοπιάτω ἐργαζόμενος τὸ ἀγαθὸν ταῖς χερσίν, ἵνα ἔχῃ μεταδιδόναι

give place to the devil. Let him 28 that stole steal no more, but rather let him labor, working with *his* hands the thing which is good,

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cept has given rise to much unnecessary discussion. It is not intended wholly to interdict all anger, but merely an excessive indulgence of angry feeling, as the following words plainly show. In ver. 31, "anger" is associated with other words expressive of passion as cumulative, and in order to give emphasis to the direction. The word must not be interpreted without regard to the connection in which it occurs, by which the meaning of a passage is often greatly modified. The language of our Lord in Matt. xii. 30, seems to be inconsistent with that in Mark ix. 40, and Luke ix. 50; but both passages are reconciled by interpreting the latter according to the most favorable presumption and the judgment of charity. Compare also John v. 30, with viii. 15, 16. The imperative is here permissive, and the *καί* has a meaning which the Hebrew copulative often bears: "Be angry," that is, when the occasion properly authorises anger; "yet sin not," namely, by yielding immoderately to the emotion, and thus cherishing a harsh and unchristian temper. Anger is not in itself necessarily sinful. In Matt. v. 22, it is causeless anger which is forbidden. The omission there of *εἰκῇ* in some ancient authorities arose doubtless from mistaken views of duty.

"Let not the sun go down upon your wrath:" This language is plainly figurative, interdicting cherished and protracted anger. It is similar to what we read particularly in Deut. xxiv. 15, and also in Ex. xxii. 26, Deut. xxi. 23. Daily wages must be paid at evening, that the laborer may spend them for his own wants and for those of his family; (comp. Matt. xx. 8;) pledged raiment must be restored by sundown, that it may be used by the owner for his comfort and protection at night; the executed criminal is to be interred before night. The time of rest and quietness is sacred to peace, kindness, goodwill, mercy and forgiveness. To cherish indignation against a brother is prohibited. Occasions of lawful anger may exist; but the feeling must be moderate, and not allowed to have any continued influence on the mind. The original association of such a temper is intimated in the next clause: "Neither give place to the devil:" To indulge it is to yield to the evil one. "Give place" is here equivalent to 'give way, yield;' and the same phrase was employed both by classical and Jewish writers. It occurs in Rom. xii. 19, but in a different sense. See the note there, p. 216. Τῷ διαβόλῳ is "the Devil," not, as the Syriac, Luther, and some other authorities understand it, 'the calumniator.' Comp. vi. 11, and 2 Cor. ii. 11.

28. "Him that stole:" Rather, 'that steals;' or, the thief. The present participle implies habit.—"Working," &c. The reader is referred to

that he may have to give to him 29 that needeth. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. 30 And grieve not the Holy Spirit of God, whereby ye are sealed unto

τῷ χρείαν ἔχοντι. Πᾶς λόγος 29 σαπρὸς ἐκ τοῦ στόματος ὑμῶν μὴ ἐκπορευέσθω, ἀλλ' εἴ τις ἀγαθὸς πρὸς οἰκοδομὴν τῆς χρείας, ἵνα δῷ χάριν τοῖς ἀκούουσι. Καὶ 30 μὴ λυπεῖτε τὸ πνεῦμα τὸ ἅγιον τοῦ θεοῦ, ἐν ᾧ ἐσφραγίσθητε εἰς

Griesbach and other critics for various readings which are found in certain manuscripts and fathers. The received text is generally regarded as correct, being supported by the strongest testimony. "The thing which is good:" Literally, 'the good.' Manual labor is here set in contrast with stealing, which is always more or less disgraceful. Labor is honorable, especially when its avails are in part appropriated to the wants of the needy.

29. *Λόγος σαπρός*· 'corrupt discourse;' that is, such as tends to lessen in the hearer the influence of morals and religion. It comprehends, of course, all language directly vicious or obscene, but is by no means to be limited to such. The latter half of the verse is in direct contrast to the former.—"That which is good:" *Εἴ τις ἀγαθός*, literally, 'if any be good;' meaning, whatever is good. *Εἴ τις* is thus employed in Phil. iv. 8, "if any virtue and any praise;" that is, whatever is virtuous and laudable.—"To the use of edifying:" *πρὸς οἰκοδομὴν τῆς χρείας*. For *χρείας* several ancient authorities, among which is the Vulgate, read *πίστεως*; but the common reading is best supported. The literal translation would be, 'for the edification of use,' or, 'need;' that is, for useful (or necessary) edification. "Good," *ἀγαθός*, may be directly connected with the next clause and qualify it, thus: 'what is good for edification.' In this case it will have the sense of suitable, fit, adapted to. Robinson gives it this meaning both here and in Rom. xv. 2: (Lex. 2, b.) Or it may be intended to mark such discourse as is in itself instructive and salutary. Thus it will be in direct contrast to "corrupt," *σαπρός*, as in Matt. vii. 17, 18, and in apposition with the next clause. The latter construction seems preferable.—"Grace" is not to be limited to the idea of pleasant, agreeable, though this is sanctioned by critics and lexicographers of great name. It comprehends, both here and in Luke iv. 22, the idea of usefulness, favor, benefit conferred. It is not to be supposed that St. Paul would inculcate the duty of right discourse or conversation, merely from the motive of giving pleasure. Rather he places it on its proper basis, the obligation to do good, to confer benefit on the hearers.

30. This touching exhortation is connected with what precedes. The practice of the sins which have been rebuked, and the neglect of the duties which have been enjoined, are represented as "grieving the Holy Spirit."

31 ἡμέραν ἀπολυτρώσεως. Πᾶσα πικρία καὶ θυμὸς καὶ ὀργὴ καὶ κραυγὴ καὶ βλασφημία ἀρθήτω ἀφ' ὑμῶν σὺν πάσῃ κακίᾳ. 32 Γίνεσθε δὲ εἰς ἀλλήλους χρηστοί, εὔσπλαγχνοι, χαριζόμενοι ἑαυτοῖς, καθὼς καὶ ὁ θεὸς ἐν Χριστ-

the day of redemption. Let all 31 bitterness, and wrath, and anger, and and clamor, evil-speaking, be put away from you, with all malice: and be ye kind one to another, ten- 32 der-hearted, forgiving one another, even as God for Christ's sake hath

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The figure is taken from the distressful impressions which are made on the mind of an affectionate friend or a tender and watchful guardian by unworthy conduct. Similar language occurs in Isa. lxiii. 10: "They vexed his Holy Spirit." Comp. also Ex. xxiii. 21, Isa vii. 13, Ezek. xvi. 43.

"Sealed:" This figurative word expresses security. "The day of redemption" is the period of the final resurrection and glorification of the saints. See the notes on i. 13, 14, and 7, pp. 24–26, 14. The sealing or rendering secure is the original action and the entire continuous course of the Spirit's operation on the subject of it, and is not to be limited to initiation into the church by baptism or to any particular occasion of his influence, although some are doubtless more marked than others. The use of the term "sealed" as implying security, is considered by some theologians as favoring the doctrine of the indefectibility of grace. Eadie is very dogmatically positive on this point. But it expresses nothing more than the certainty of such divine influence being afforded as shall be competent to preserve the Christian for ever in a state of grace. God's spiritual seal is in itself sufficient to secure the possessor eternally in his favor. Whether its recipient may be suffered or not to break it and to annul for ever its efficacy, is a question on which the Apostle here says nothing. Thus also in John iv. 14, while the Saviour teaches the Samaritan woman that the Holy Spirit whom he gives is in him who accepts the gift a perennial spring of living water; he is silent on the controverted point, whether the donation shall be perpetually retained or in some instances forfeited. The author of that very early production, the Shepherd of Hermas, evidently thought that the Spirit might abandon the soul. "Grieve not the Holy Spirit who dwelleth in thee, lest he entreat God, and depart from thee."*—It is hardly necessary to say, that the connection and parallel declarations of Scripture prove, that the spiritual agency here meant cannot possibly be limited to what is miraculous.

31, 32. Bad temper, harsh and quarrelsome, with its passionate, noisy and mischievous results, is here interdicted; and the opposite and amiable virtues inculcated. "God for Christ's sake:" The Greek is, ὁ Θεὸς ἐν Χριστῷ ἐχαρίσατο ὑμῖν. The preposition may have the signification of

* Lib. ii., Mandat. x., Coteler., vol. i., p. 96, Edit. Ant. 1700.

V.	forgiven you. Be ye therefore followers of God, as dear children;	τῷ ἐχαρίσατο ὑμῖν. Γίνεσθε οὖν μιμηταὶ τοῦ θεοῦ, ὡς τέκνα	V.
2	and walk in love, as Christ also	ἀγαπητά, καὶ περιπατεῖτε ἐν	2

'through,' and thus coincide with our English translation; or it may mean 'in,' as it is translated by Wiclif, and express the action of God in the person of the Saviour. Comp. 2 Cor. v. 19, which also admits of either exposition.

V. 1, 2. These verses are closely connected with the preceding, as appears from the meaning and from the particle "therefore." Γίνεσθε is most accurately rendered 'become,' as γένησθε also is in Matt. v. 45, 'that ye may become sons of your father who is in heaven.' Μιμηταί· "Followers:" Rather, 'imitators,' in reference to the statement just made of God's pardoning sinners. As affectionate and beloved children, Christians should imitate the divine example. Comp. Matt. v. 48. The love that they should cherish towards each other is illustrated by that of Christ to us. Comp. 1 John iii. 16. "An offering and a sacrifice to God." Προσφορά, from προσφέρω, *to bring towards* or *to*, denotes an offering, whether of a slaughtered victim or not. Θυσία, from θύω, *to slay*, usually implies such a victim, but is used also in the broader sense of offering in general. In Heb. x. 10, 18, the former term is employed where the death of the offering is evidently contemplated. The latter in Gen. iv. 3, 5, denotes an offering of fruits, and it is elsewhere used when no sacrificed victim is intended. The two words are frequently connected, as in Heb. x. 5, 8. Here the introduction of both probably expresses the more emphatically the same general idea of Christ's death being a proper atonement made to God. Although προσφορά might well be employed to express the idea of Christ's whole life being a consecrated offering to God, and although his whole life of unsinning, holy, and absolutely perfect active obedience, fitted him to become by his death a satisfactory atonement as of a lamb without spot or blemish; yet the leading thought, as expressed both here and there by the two words, is that of propitiation by means of his voluntary death. This is evident from the contrast repeatedly drawn by the Apostle in Heb. x. 1–18, between the one offering (προσφορά,) of Christ, vs. 10, 14, 18, and the many of the victims constantly slaughtered and offered (ἃς προσφέρουσι—προσφερόμεναι—προσφέρονται—προσφέρων· vs. 1, 2, 8, 11,) under the Jewish law.

Commentators and editors differ respecting the proper grammatical construction of τῷ Θεῷ, some connecting it with the preceding and some with the subsequent clause. Either makes a good sense. The translation might be, "a sacrifice to God;" or, 'for a savor of sweet smell to God.' Stier, in his usual decided manner, defends the latter view. Yet he does not regard the whole final clause as relating to Christ's offering and sacri-

ἀγάπῃ, καθὼς καὶ ὁ Χριστὸς ἠγάπησεν ἡμᾶς καὶ παρέδωκεν ἑαυτὸν ὑπὲρ ἡμῶν προσφορὰν καὶ θυσίαν τῷ θεῷ εἰς ὀσμὴν εὐωδίας.	hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet-smelling savor.

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fice, but to that Christian love the exhortation to which precedes. His version of the whole verse is as follows: "Become thus imitators of God as beloved children, and walk in love,—as also Christ hath loved us and hath offered himself for us as a gift and offering,—for a savor of sweet smell to God." He freely allows that Christ's offering of himself to God was most acceptable, "a savor of sweet smell." But he would have a marked stop put after "offering," and regards the concluding clause of the verse as "parallel, corresponding to, and in construction with" the preceding expressions "beloved children" and "walk in love." True Christian love, therefore, is what is here said to be agreeable to God. This sentiment is doubtless true; but, as I shall presently show, the usual scriptural position and meaning of the words determine that their construction must be with what immediately precedes them. The connection of τῷ Θεῷ with παρέδωκε is according to such common usage as 'pray to God, to the Father, offer to God, give to God:' See 1 Cor. xi. 13, Matt. vi. 6; John xvi. 2, Heb. xi. 4, xiii. 15; Luke xvii. 18, xviii. 43, John ix. 24, Rom. iv. 20. Thus we have, among many similar instances, "shall have delivered up, παραδῷ, the kingdom to God:" 1 Cor. xv. 24. Such expressions as "a sweet savor to the Lord, acceptable to God," do indeed frequently occur, and often in connection with sacrifice. See Num. xv. 3, Rom. xii. 1, xv. 16, Phil. iv. 18. In Gen. viii. 21, the idea accords with this latter construction of the clause, but the mode of expression differs: "The Lord smelled a sweet savor." The phrase, ὀσμὴ εὐωδίας is used very often in the Septuagint to denote the acceptableness to God of right sacrifices; but in almost every instance it is followed by Κυρίῳ. See Trommius' Concordance. Here, on the contrary, Θεῷ precedes. In Ex. xxix. 18, we have in the Septuagint, ὁλοκαύτωμα τῷ Κυρίῳ εἰς ὀσμὴν εὐωδίας. But in this place the true translation is, "a burnt offering unto the Lord, for an odor of sweet smell." This is certain because the position of Κυρίῳ differs from that of all the other cases, in preceding ὀσμὴν εὐωδίας; and also because of the words that follow, "a sacrifice to the Lord," θυσίασμα τῷ Κυρίῳ, which corresponds with ὁλοκαύτωμα τῷ Κ. The Hebrew accentuation also of this clause requires the same connection. It is almost certain, therefore, that in Ephesians the former of the two constructions is the correct one, and that Griesbach, Bloomfield, and other critics erroneously place a comma after θυσίαν. In 2 Cor. ii. 15, the construction εὐωδία ἐσμὲν τῷ Θεῷ agrees with the usual one in the Septuagint, ὀσμὴ εὐωδίας τῷ Κυρίῳ. Comp. also Eph. v. 10, εὐάρεστον τῷ Κυρίῳ, and Phil. iv. 18, εὐάρεστον τῷ Θεῷ. In confirmation

3	But fornication, and all uncleanness, or covetousness, let it not be once named among you, as be-	Πορνεία δὲ καὶ πᾶσα ἀκαθαρσία ἢ πλεονεξία μηδὲ ὀνομαζέσθω ἐν ὑμῖν, καθὼς πρέπει	3
4	cometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient; but ra-	ἁγίοις, καὶ αἰσχρότης, καὶ μωρολογία ἢ εὐτραπελία, τὰ οὐκ ἀνήκοντα, ἀλλὰ μᾶλλον εὐχα-	4
5	ther giving of thanks. For this ye know, that no whore-monger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ	ριστία. Τοῦτο γὰρ ἴστε γινώσκοντες, ὅτι πᾶς πόρνος ἢ ἀκάθαρτος ἢ πλεονέκτης, ὅς ἐστιν εἰδωλολάτρης, οὐκ ἔχει κληρονομίαν ἐν τῇ βασιλείᾳ τοῦ Χριστοῦ	5

of what has been said, and also of the opinion that this Epistle was intended for the Christian community whose name it bears, I add that Ignatius in his letter to the Ephesians, sect. i., and with this text apparently in his mind, speaks of Christ's having offered himself Θεῷ προσφορὰν καὶ θυσίαν.

3. For the meaning of πλεονεξία see on iv. 19.—"Not named among you:" A strong indication of the entire contrariety of such sins to Christian character.

4. "Foolish talking:" That is irreligious speech, such as is inconsistent with a proper recognition of God, and a due regard to moral propriety and decorum.—"Jesting:" The original word εὐτραπελία, literally, well turned speech, is used of dextrous, witty, humorous remarks. But most probably St. Paul applies it chiefly in its sense of light and indecorous conversation, unobjectionable words used to convey an indecent or improper meaning.—"Which are not convenient:" These words are employed by a litotes to express the inconsistency of such conversation with Christian morals. Similar language is used of gross vices in Rom. i. 28. They are in contrast with the previous words, "as becometh saints."—"Giving of thanks;" εὐχαριστία. The usual signification is certainly the true one, thanksgiving, not "pleasant and grateful discourse as opposed to that foolish levity which the Apostle condemns;" although this shade of meaning is defended both by ancient and modern commentators, who are mentioned by Eadie. The antithesis is best preserved by the other signification, and such a contrast accords well with St. Paul's manner.

5. "This ye know:" The received reading is ἐστε with γινώσκοντες, 'ye are knowing;' but the testimony of ancient manuscripts and versions preponderates in favor of ἴστε. According to the former reading the verb and participle are united, as in Heb. vii. 23, where see the note, p. 98. The latter merely makes the verb emphatic. This may be imperative or indicative; 'know ye' or 'ye know assuredly.'—"Idolater;" so in Col. iii. 5. The covetous man, whose whole soul is devoted to the acquisition and preservation of wealth, is a worshipper of mammon and false to the true

6	καὶ θεοῦ. Μηδεὶς ὑμᾶς ἀπατάτω κενοῖς λόγοις· διὰ ταῦτα γὰρ ἔρχεται ἡ ὀργὴ τοῦ θεοῦ ἐπὶ	and of God. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience.	6
7	τοὺς υἱοὺς τῆς ἀπειθείας. Μὴ οὖν γίνεσθε συμμέτοχοι αὐτῶν.	Be not ye therefore partakers with them.	7
8	Ἦτε γάρ ποτε σκότος, νῦν δὲ φῶς ἐν κυρίῳ· ὡς τέκνα φωτὸς	For ye were sometime darkness, but now *are ye* light in the Lord: walk as chil-	8

God. The same character is true of every one who inordinately desires and labors for whatever is contrary to religion and morals.

"In the kingdom of Christ and of God:" It is a subject of discussion, whether the Apostle intends here to identify Christ and God or not. Middleton* maintains the affirmative of this question, and considers the one article as qualifying both Χριστοῦ and Θεοῦ, translating, "the kingdom of him who is Christ and God." So also Rückert, Harless and Von Gerlach: See De Wette and Stier in loc. In Tit. ii. 13, it does qualify μεγάλου Θεοῦ and σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ. This is, however, determined by the subject, for ἐπιφάνειαν δόξης, "glorious appearance," is not affirmed of God in the abstract, but of God, the Saviour. Whereas the kingdom here mentioned, though constantly called "the kingdom of God," is also frequently spoken of as Christ's. See Matt. xvi. 28, John xviii. 36, 2 Tim. iv. 1, 18, 2 Pet. i. 11. It commences on earth, and will be continued and perpetuated hereafter in heaven. And as Christ and God are not necessarily identical, the one kingdom may here be predicated of both. On the other hand, as Christ is often called God and is really divine, the view of this text which applies both terms to the Saviour accords with the analogy of Scripture as well as with Greek usage.

6. "Vain words:" That is, sophistical representations tending to encourage a man in neglect or sinful indulgence. The same expression occurs in the Septuagint of Ex. v. 9, where the Hebrew is, 'words of falsehood.'—"These things:" Meaning the sins before enumerated. Comp. Gal. v. 21.—"Children (rather *sons*) of disobedience:" In other words, 'the disobedient,' by a common Hebrew idiom. Comp. John xvii. 12, and 1 Sam. xx. 30, the literal translation of which is, 'son of perverse rebellion.' The English version, "a perverse rebellious *woman*," not only adds to and weakens the text, but involves an absurd meaning, as it is not to be supposed that Saul meant publicly to calumniate his own wife.

7. "Be," rather *become* "ye not therefore partakers with them." This is in evident contrast with the first verse, "become therefore imitators of God."

8. The abstracts "darkness" and "light" are contrasted, and the use of

* On the Article, in loc., pp. 284–288.

9 dren of light; (for the fruit of the
Spirit *is* in all goodness and right-
10 eousness and truth;) proving what
11 is acceptable unto the Lord. And
have no fellowship with the un-
fruitful works of darkness, but
12 rather reprove *them*. For it is a
shame even to speak of those things
which are done of them in secret.

περιπατεῖτε, (ὁ γὰρ καρπὸς τοῦ 9
φωτὸς ἐν πάσῃ ἀγαθωσύνῃ καὶ
δικαιοσύνῃ καὶ ἀληθείᾳ,) δοκι- 10
μάζοντες, τί ἐστιν εὐάρεστον τῷ
κυρίῳ· καὶ μὴ συγκοινωνεῖτε 11
τοῖς ἔργοις τοῖς ἀκάρποις τοῦ
σκότους, μᾶλλον δὲ καὶ ἐλέγχετε.
Τὰ γὰρ κρυφῇ γινόμενα ὑπ' 12
αὐτῶν αἰσχρόν ἐστι καὶ λέγειν.

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them is emphatic. They express the Heathen and the Christian condition, as those respectively of ignorance, sin, guilt, and of spiritual knowledge, virtue, religious character, pardon, reconciliation to God and pure happiness. Such is the scriptural meaning of these figurative expressions. "In the Lord:" That is, Christ, in connection with whom all these advantages are obtained. Comp. 1 Cor. vii. 39, and other similar places. The exhortation is to live consistently with such a blessed condition. With "sons of light" compare Luke xvi. 8, John xii. 36, and 1 Thess. v. 5.

9–11. Instead of the received reading πνεύματος, the word φωτός is undoubtedly to be preferred, and it is supported by the strongest testimony of manuscripts, versions, and fathers, and is also confirmed by internal evidence drawn from the context, which decidedly favors the idea of *light*. The word "Spirit," was, most probably, introduced from Gal. v. 22.—"All goodness, righteousness, and truth" are in opposition to the previously mentioned vices. See especially "all" in iv. 19, 31.—This verse is parenthetical, and the 8th is connected with the 10th and 11th.—"Proving:" That is, trying, searching, and showing plainly by your conduct.—"Have no fellowship:" Nothing in common with: Compare ver. 7.—"Unfruitful works of darkness" is in contrast with "fruit of the light" in ver. 9.—"Them:" This pronoun is introduced by the translators. It relates to the workers before implied, who are to be reproved. Such omissions, when evidently suggested by the context, are not uncommon.

12. The remarks that follow arise naturally from the exhortation in the former verse. The secret things here denounced are thought by some to refer to the Eleusinian and other mysteries. But there is no occasion to suppose anything else to be meant, but such vicious conduct as was before spoken of, the practicers of which always endeavor to conceal their disgrace by clandestine indulgence. See John iii. 20, Rom. xiii. 12, 13, 1 Cor. iv. 5, 1 Thess. v. 7, and compare Job xxiv. 15.

"It is a shame even to speak of:" Stier maintains that the Apostle absolutely interdicts Christians from even speaking of the works of darkness which he alludes to, and therefore avoids mentioning them himself. He says they are neither to be known nor named, lest Christians should

13 Τὰ δὲ πάντα ἐλεγχόμενα ὑπὸ But all things that are reproved 13

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themselves become thereby inwardly polluted; and regards the prohibition as conveying a lesson to preachers: "The Apostle contemplates an ἐλέγχειν without a λέγειν." Thus he connects the last clause of ver. 11 with the 12th and first clause of the 13th: 'Without mentioning or naming these things, reprove them by the light, by a truly Christian life.' This appears to be an unnecessary fastidiousness, and not in character with other parts of Scripture. The Apostle, in common with his apostolic brethren and the Lord himself as well as the Old Testament prophets, does not scruple to mention, and sometimes with great plainness and particularity, the secret vices which are condemned. When he declares it to be "a shame even to speak of" the vices in question, he does not refer to the mere mentioning of them in the way of reproof and condemnation. The expression is like that of ver. 3, "let them not be once named among you;" banish them from your ordinary conversation and thoughts. Thus the mischievous and ruinous nature of such vices affords a strong reason for the duty and necessity of Christians having no connection with them, but on the contrary of reproving them. And thus also, the force of the illative particle γάρ is shown. 'Have no union with them,' on the contrary reprove them, for so detestable is their character, that they are unfit to be mentioned.

To the question, how are things done in secret to be reproved? it is sufficient to reply that the sort of conduct to which the Apostle alludes was sufficiently known. Nothing was necessary but fearless advocates of truth who would rebuke vice and, like the Apostle, reason to the hard and impenitent sinner however elevated in worldly condition, "of righteousness, temperance, and judgment to come:" Acts xxiv. 25.

13. Τὰ δὲ πάντα ἐλεγχόμενα· The article refers back to the vices before spoken of, and the Vulgate omnia *quæ* arguuntur, and the authorised version which follows it, "all things *that* are reproved," are incorrect. The translation should be: 'But all (or the whole) being reproved,' &c. Δέ has the force of yet, nevertheless: 'although all these secret things are not to be mentioned, yet,' &c.

On the proper construction of the first clause critics differ. Some, with De Wette, connect the participle with the noun immediately following, thus: 'But all, being reproved by the light,' &c. Stier regards the words, "by the light," as a sort of intermediate expression, which shows the character of the reproof, and is essential to the manifestation. By omitting the comma in his translation, he leaves the sense equivocal: Das aber Alles wird gestraft von dem Lichte offenbar gemacht; which is, literally rendered: 'But the whole is punished (or reproved) by the light made manifest.' The grammatical construction of the noun with the verb,

are made manifest by the light: for whatsoever doth make mani-	τοῦ φωτὸς φανεροῦται· πᾶν γὰρ

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that follows is just as admissible as that which connects it with the participle that precedes. Its meaning strengthens the probability of such a connection; for, as Eadie well remarks, "φῶς agrees naturally with φανεροῦται. The idea is homogeneous, for light is the agent that reveals." In this respect the construction in our English translation seems to be best: "are made manifest by the light;" and the meaning is probably this, that religious and especially Christian truth, shows vice and its abettors in their proper colors, and thus tends to reformation and conversion.

The chief difficulty in the text lies in the participle *φανερούμενον*. This is rendered in our translation "doth make manifest," as if it were active, whereas it is either passive or middle, and the true translation would seem to be 'is made,' or 'makes itself manifest.'—Accordingly De Wette, who connects *ἐλεγχόμενα* with *φωτός*, translates thus: Das Alles aber, wenn es gerügt wird vom Lichte, wird offenbar; denn Alles, was offenbar wird, ist Licht: that is, 'But the whole, when it is reproved by the light, becomes manifest; for all which becomes manifest is light.' To the same purpose Stier, after what has just been quoted: denn Alles was sich offenbar machen lässt ist Licht: 'all that suffers itself to be made manifest is light.' The former of these critics remarks as follows: "The ideas of reproving and manifesting are closely allied. Compare John iii. 20, 21, and 1 Cor. xiv. 24, 25, both which places the author had probably in mind. The manifesting is not merely an external disclosure, but also the becoming inwardly known in the consciousness. It is against the position of the words, and injurious to the sense, to connect *ὑπὸ τοῦ φωτός* with *φανεροῦται*. Not every reproving has the manifesting as its result, that is, in the pregnant sense in which the word is here used, but only reproving by the light; in other words, such reproof as springs from the principles of the truth. In accordance with this exposition we must in *ἐλεγχόμενα* presume that along with it the light of Christian truth is influential. The latter half of the verse shows why the being reproved by the light results in the becoming manifest. 'All which becomes manifest' in that deeper sense; all which, drawn into the light of the truth, is brought to the consciousness, 'is light,' that is, belongs to the light. Without *φῶς* there is no *φανερούμενον*, and where there is a *φανερούμενον*, there is *φῶς*." Conybeare also translates as follows: "Yet all these things, when exposed, are made manifest by the shining of the light; for whatsoever is shone upon and made manifest becomes light." His expression, "when exposed," accords with the marginal reading, "discovered" for "reproved," in the authorised version,

and with the translation of Wiclif, "schewid" (showed.) In a note, he says of ἐλέγχετε, "The verb means *to lay bare the real character of a thing by exposing it to open scrutiny.*" But this is rather a result of its *usual* signification, and not the *more common* meaning, which is correctly expressed by the word *reprove.*

The view of De Wette just given is not satisfactory to me. Τὰ δὲ πάντα are, no doubt, the sins before alluded to, implying also those persons who commit them. These are reproved by the light, that is, by the truths of the Gospel, whether the author's construction of the participle be admitted or not. Reproof and manifestation are, indeed, closely allied; but that the manifestation here meant comprehends anything beyond an external disclosure or an internal conviction made to the mind of the individual cannot be proved. The texts in John contrast two characters; the man who does evil, and avoids the light through fear of reproof and conviction before others, and the man who does what is true and right, and, by coming into the light, shows that his conduct proceeds from a divine influence and union. The reproof and manifestation spoken of by the Apostle regard the sinner who would conceal his conduct, not the man who, conscious of his integrity, avoids concealment. In Corinthians, too, the Apostle's "unbeliever or unlearned" person is evidently the man whose mind is open to conviction, and who is consequently prepared to receive the truth; a very different character from those here spoken of. It is not probable, therefore, that the author of this Epistle had either of these places in view; or, if he had, that he intended to represent a parallel case. De Wette's pregnant sense is most likely an assumed sense, and yet it is the basis of his interpretation. It cannot be argued that such a sense is determined by ver. 14, for he to whom Christ is said to give light is the risen sleeper; and, moreover, the word is not φανερώσει, but ἐπιφαύσει.

Φανερούμενον has been thought to be a middle participle with an active meaning, and thus our translators seem to have regarded it. In this view its use would be similar to that of προεχόμεθα in Rom. iii. 9, where see the note; also, of πληρουμένου in i. 23, 'filleth *for himself*,' and of ἐξαγοραζόμενοι in v. 16, 'redeeming (or buying) *for yourselves.*' It has been objected that such is not here the thought. But this may be doubted, as the truth of the Gospel may well be said to manifest vices and persons *for its own ultimate progress and influence.* It has also been said that the previous passive use of φανεροῦται forbids such a change of the meaning in φανερούμενον. So Harless and others. But this too is questionable, as the simple and natural sense elicited by the change must not be disregarded in the argument.

Upon the whole, the result seems to be that which the authorised version presents, and the meaning of the text is probably this: 'All these sins, and those who commit them being reproved, are, by the truth, and

14 fest is light. Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall	τὸ φανερούμενον φῶς ἐστι. Διὸ λέγει· ἔγειραι ὁ καθεύδων, καὶ ἀνάστα ἐκ τῶν νεκρῶν, καὶ ἐπι-	14

especially by Christian truth, displayed in their real vicious and destructive character; for whatever makes for its own advancement this display, is and must be such truth.'

14. "Wherefore he saith:" As the passage which follows is not found in Scripture, various expedients have been resorted to in order to solve the apparent difficulty. It will be sufficient to note a few.

Some have imagined it to be a declaration of our Lord not contained in the Evangelical accounts, like that in Acts xx. 35; others that it was cited from some ancient Hebrew work now lost; others that it refers to the Spirit suggesting to the mind of St. Paul, and is somewhat analogous to the prophetic formula, "thus saith the Lord." But such theories are wholly improbable. De Wette advances the opinion, that the author probably applies an Old Testament passage in such a way as frequent use had made current with him, so that he was not aware of the difference between the text and the application! This is quite in character with his extravagant and unfounded theory of the authorship of the Epistle, and is unworthy of confutation, being contradicted by the whole tenor of the book. Stier lays it down as a principle, that every interpretation which does not recognise a quotation expressly made from some source is to be rejected. After noting the various texts of the Old Testament which have been thought to be referred to, he concludes that it cannot be a citation from Scripture. Yet, as in accordance with his principle it must be a quotation, he asks, to what except the Scriptures the formula can apply, and answers his own question thus: "To what else but to the Spirit who in them is the speaker! Where then does the Spirit speak thus clearly, so that the same formula may be employed which usually introduces quotations from Scripture? We answer, in the church, where there are prophets, prophetic speakers and poets, also, as gifts and words of the Spirit, fixed liturgical expressions," &c. Admitting that in the age of the inspired Apostles and prophets this representation was in part well founded, (and it certainly cannot be proved to be wholly so;) the question still remains, where is language of the church elsewhere cited either with or without such a formula? and the answer is, no where. The words of the Revelation, ii. 7 and elsewhere, "what the Spirit saith unto the churches," to which Stier appeals, are not parallel; for St. John does not refer to the inspired declarations to be looked for in the churches or the church generally, but to what the Spirit was announcing by him. The church is never thus appealed to as a source of divine truth.

The Apostle refers no doubt to passages in the Old Testament, and

15 φαύσει σοι ὁ Χριστός. Βλέπετε οὖν, πῶς ἀκριβῶς περιπατεῖτε, μὴ ὡς ἄσοφοι, ἀλλ' ὡς σοφοί, 16 ἐξαγοραζόμενοι τὸν καιρόν, ὅτι	give thee light. See then that ye 15 walk circumspectly, not as fools, but as wise, redeeming the time, 16

most probably has in mind such as Isa. ix. 2, xxix. 10, lii. 1, and especially lx. 1, 2. There may also be an allusion to Jonah i. 6 accommodated. But he does not make a direct quotation of any. It is the general idea of divine energy in awakening and rousing the morally sleeping and dead sinner, it is communicating to his ignorant and sinful soul the light and warmth of divine truth by the Saviour, which he draws from the passages on which his mind rests. And as the idea is quoted from Scripture, he does not hesitate to employ the usual formula. In a similar way St. Matthew employs another formula in ii. 23, "that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene." It is well known that the Old Testament contains no such words; but the idea conveyed thereby, namely, that the Messiah should be "despised and rejected of men," frequently occurs. So also in 1 Cor. iv. 6, the words, "that which is written," relate to the same divine Scriptures, which inculcate modesty and a proper estimate of oneself and others. In James iv. 5 also, no direct quotation is made, though the full form is used, "the Scripture saith." The phrase in the text under examination, "wherefore he (or it) saith," may be employed by St. Paul to convey a general thought. It is possible, however, that intending to present a scriptural idea, and having therefore in view such places as those above referred to, he gives this idea in language which the Ephesian and some other churches, borrowing from the same Scriptures, may have embodied in poetic forms and employed in their public devotions. It is not unworthy of note, that the three clauses are anacreontic in their construction. Still, the leading thought being ultimately derived from Scripture, the use of the formula accords with analogy.

With regard to the terms employed in the language quoted, it may be remarked that "arise" is stronger than "awake." It expresses direct effort, while the other does not extend beyond the idea of a suitable condition for commencing such effort. Rom. xiii. 11 and 1 Thess. v. 6 are parallel. "Sleepest:" The ideas of darkness and sleep are connected. "Arise from the dead:" The sleep of sin is a spiritual death.—"And Christ shall give thee light:"—This implies that the reproof to which the awakening voice corresponds, leads to illumination, and is therefore necessary and, when rightly received, salutary.—'Επιφαύσει, which is beautifully expressive of daybreak and sunrise, agrees well with the figure in Isa. lx.

15, 16. "Then," οὖν· This particle would be more accurately rendered 'therefore.' Although the connection of the thought is with the preceding verses in general, yet it is also particularly with the direction to reprove

vice both by Christian practice and example. 'If you are to reprove the misconduct of others, how circumspect and careful therefore ought you to be yourselves.' The principle is that of Matt. vii. 3–5.—Βλέπετε πῶς is not exactly equivalent to βλέπετε ἵνα in 1 Cor. xvi. 10, 2 John 8; it regards also the *mode* of carefully walking, namely, like wise and prudent men. Comp. πῶς, "how," in 1 Cor. iii. 10. In both cases the indicative is properly used.—'Ακριβῶς, "circumspectly," means carefully, accurately, with a proper regard to duty even in the smallest matters.—"Unwise:" This word may be used generally in contradistinction to wise, that is, religious, or in the sense of prudent, with a particular view to *ἐξαγοραζόμενοι κτα.*, like the phrase "in wisdom," Col. iv. 5. The true wisdom which the Apostle has in view does properly comprehend both.

'Εξαγοραζόμενοι τὸν καιρόν· These words are certainly taken from the corresponding ones in Dan. ii. 8, *καιρὸν ὑμεῖς ἐξαγοράζετε.* The Apostle adds the article and substitutes the middle for the active. They mean literally, 'buying out (or off) the time' or 'opportunity.' In reference to the Chaldee wise men, the circumstances show the meaning to be, procrastinating, seeking delays by expedients, and thus gaining time, in the hope of escaping threatened destruction. And some commentators, among whom is the distinguished Bengel, have maintained that *deferring*, *waiting* for suitable opportunities, is the leading thought here. Von Meyer also regards this as in part the Apostle's idea. Stier does not altogether reject it, yet he views it as a merely secondary consideration for the children of light, though it was the principal point with the wise men of Babylon. Doubtless St. Paul does not mean to advise his readers merely to wait patiently for opportunities of usefulness which may at some future period arise. This would be at variance both with his and our Lord's habitual directions to work while it is called to-day. He exhorts Christians to avail themselves of every immediate and passing occasion of usefulness, allowing none to glide by unimproved. It is not necessary to carry the figure to extremes, as is done by certain interpreters who endeavor to determine the various objects to be given or abandoned in purchasing such occasions. The price implied is the sacrifice of self-gratification and indulgence.—The force of the middle must not be overlooked, as the Christian must make time and opportunity serviceable to himself and to his Lord.

The precise meaning of *ὁ καιρός* and of *αἱ ἡμέραι* must be noted. Stier decides that they are parallel in meaning and both comprehensive; that the latter phrase designates for the individual the whole period of his life, not certain unfriendly intervals of time, (intervalla temporis inimica,) as Bengel says. Allowing this general signification to be true, it will not be necessary to exclude the more special one of opportunity and the particular time in which the Apostle wrote. His exhortation may regard the whole period of human life, which is to be secured for useful purposes, and

17 αἱ ἡμέραι πονηραί εἰσι. Διὰ τοῦτο μὴ γίνεσθε ἄφρονες, ἀλλὰ συνιέντες, τί τὸ θέλημα τοῦ 18 κυρίου. Καὶ μὴ μεθύσκεσθε οἴνῳ, ἐν ᾧ ἐστιν ἀσωτία, ἀλλὰ 19 πληροῦσθε ἐν πνεύματι, λαλοῦντες ἑαυτοῖς ψαλμοῖς καὶ ὕμνοις καὶ ᾠδαῖς πνευματικαῖς, ᾄδοντες καὶ ψάλλοντες ἐν τῇ καρδίᾳ 20 ὑμῶν τῷ κυρίῳ· εὐχαριστοῦντες πάντοτε ὑπὲρ πάντων ἐν ὀνόματι τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τῷ θεῷ καὶ πατρί, 21 ὑποτασσόμενοι ἀλλήλοις ἐν φόβῳ Χριστοῦ.

because the days are evil. Wherefore 17 be ye not unwise, but understanding what the will of the Lord *is.* And be not drunk with wine, 18 wherein is excess; but be filled with the Spirit, speaking to your- 19 selves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things 20 unto God and the Father in the name of our Lord Jesus Christ; submitting yourselves one to an- 21 other in the fear of God.

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that because all our allotted days are marked by sin and sorrow; and it may also regard any occasion to be improved, and that on account of the peculiar sinfulness and calamity which characterized the age of the author.—"Evil" is explained by some exclusively of distresses, persecutions and various difficulties to which Christians were subject; by others, in a moral sense, of generally prevailing sinfulness. As no satisfactory reason can be given for limiting the meaning to either, it is best to comprehend both. Compare the language of Jacob in Gen. xlvii. 9. So far as it may relate to moral evil and be of general application, the language of Gal. i. 4, and 1 John v. 19, may be regarded as parallel.

17–21. "Therefore:" De Wette and others connect this with the immediately preceding clause: "because the times are so bad." But it is rather an inference from the previous statements and remarks in general, as it qualifies the exhortations that follow to ver. 21 inclusive.—Ἄφρονες here and ἄσοφοι in ver. 15, are not exactly equivalent in meaning. The latter relates particularly to the practically irreligious; the former to the careless and inconsiderate, who neglect to exercise the mind on religious subjects and therefore remain ignorant of and of course unimpressed by them. Compare the use of this word in Luke xi. 40, 1 Cor. xv. 36, 1 Pet. ii. 15. It is here set in contrast with what follows, "understanding what the will of the Lord is," and describes the spiritually ignorant and careless. The clause just cited implies a life in accordance with a knowledge of Christ's will. "The Lord:" It is disputed whether Christ or God is here intended. The word is both applicable to and used of either. The whole phrase "the will of God," or "his" or "thy will,"—that is, God's, is common. Here also the Syriac and Vulgate employ the word God, Dei. But this only shows that these ancient versions substituted the common phrase for one less usual. The weight of external evidence is decidedly in favor

of the common reading. The Apostle, no doubt, intended to denote the will of Christ. This accords with the use of the word Lord several times in this Epistle and in others, and also with Acts xxi. 14 compared with ver. 13.

Ἐν ᾧ "in which," in ver. 18 does not refer to "wine" alone, but in connection with what precedes. It is intoxication against which the Apostle warns, and such excesses as are also referred to in Rom. xiii. 13, and other similar places. There is no reason to suppose, with Koppe and others, that there is any reference to excesses committed at Christian love feasts. That the language of the next verse must be allowed to relate to public or social worship, is no proof of such a supposition. The representation made by the Apostle of the abuse of the Lord's supper among the Corinthian Christians, does not justify such a conclusion even with regard to them. The strongest passage is in 1 Cor. xi. 21, and there the word μεθύει only expresses a free use of the wine: Comp. Gen. xliii. 34, where the same expression is used of Joseph's brethren enjoying themselves at his table, and certainly without any reference to intoxication. And even if such disgraceful conduct did prevail for a time at Corinth, this will not justify the inference that it was common or even not rare among Christian communities, which must have been the case if the Apostle here alludes to it. But it is not credible that such prostitution of sacred things to sensual indulgence would have been passed over by St. Paul without a more decided and solemn rebuke.—"Excess," ἀσωτία· This word is translated "riot" in Tit. i. 6, and 1 Pet. iv. 4. It expresses also the consequences which necessarily result from debauch and all inordinate indulgence of appetite, namely, destruction of happiness and ruin both of body and soul. This is intimated by its derivation from *a* and σώζω.

"But be filled with the Spirit:" According to this translation the ἐν preceding πνεύματι ought to have been omitted, and then the last clause, πληροῦσθε πνεύματι would correspond in construction with the first, μεθύσκεσθε οἴνῳ. Πληρόω, in the sense of, *to fill with*, is used in the New Testament in connection with the genitive, dative and accusative, and also with the preposition ἐκ. See Acts ii. 28, xii. 52, Rom. xv. 13, 14, 2 Tim. i. 4, Rom. i. 29, 2 Cor. vii. 4, Col. i. 9, John xii. 3. It never occurs in this sense with ἐν. In Col. ii. 10, and iv. 12, to which Eadie refers for this meaning, the construction is different. In the former, ἐν αὐτῷ expresses the Christian's union with Christ, and πεπληρωμένοι the being filled which results therefrom. In the latter, the construction of ἐν is with στῆτε, not with πεπληρωμένοι, 'that perfect and entire *ye may stand in*,' &c. In this place, therefore, the more accurate rendering would be, 'become full,' or, 'be filled in the Spirit.' The fulness which Christians are exhorted to attain is the same as has been before mentioned in this Epistle, (see i. 23, iii. 19, iv. 13,) and relates to spiritual gifts, graces and character. While

becoming so filled, he is "in the Spirit," that is, united with him as with Christ; or under the influence of his divine agency, as the phrase ἐν πνεύματι is often used in reference to the afflatus of divine inspiration. See the note on iii. 5, p. 88. As the Christian, endowed under spiritual influence with the divine nature, (2 Pet. i. 4,) is evidently contrasted with the sinner inebriated with wine and other stimulants; and as, in the next verse, the contrast seems to be also between the mirthful and intemperate songs of the votaries of Bacchus, and the inward thanksgivings and joyous emotions of the true Christian heart; it appears probable, that St. Paul designedly chooses the phrase ἐν πνεύματι, which expresses spiritual inspiration, in order to make the antithesis the more striking.

With ver. 19 compare Col. iii. 16. Ἑαυτοῖς, "to yourselves," is equivalent to ἀλλήλοις, 'to one another,' as in iv. 32, and the text in Colossians just referred to. It is equivalent to 'among yourselves,' meaning in your assemblies for religious worship. It probably comprehends also antiphonal service which, we know, was practised both by Jews and Christians. Stier suggests that the oneness of the Christian body is thus intimated, ourselves and the others being parts of the same unity. But the former word is employed for the latter, and even in classic Greek. So that this cannot be the ground of the usage.

"Psalms and hymns and spiritual songs:" Whether these three words are employed to designate three distinct sorts of devotional compositions of different character, or whether the last is general in its nature and comprehends the other two, is uncertain. The reader will be gratified by a portion of Eadie's note, which is learned, judicious, and liberal.—"*Psalms:* This term, from ψάλλειν, to strike the lyre, is, according to its derivation, a sacred song chanted to the accompaniment of instrumental music. So Basil rightly defines it, and the definition of Gregory of Nyssa is similar. This specific idea was lost in course of time, and the word retained only the general sense of a sacred poetical composition, and corresponds to the Hebrew מִזְמוֹר," a sacred poem.—"*Hymns:* These are also sacred poetical compositions, the primary purpose of which is praise, as may be seen in those instances in which the verb occurs, Acts xvi. 25, Heb. ii. 12." Hymns are songs of praise to God. In Matt. xxvi. 30, and the parallel place, Mark xiv. 26, ὑμνήσαντες, which is rendered in our version, "when they had sung a hymn," refers no doubt to the Hallel or praise, that is, Ps. cxiii.–cxviii., which was sung either in part or wholly by the Jews at the Paschal celebration.*—"Spiritual songs:" Literally, 'odes,' that is, poetic strains of praise. See Rev. v. 9, 10, and xv. 3, 4, which are evidently poetic, if not metrical, in their structure. Eadie supposes that such odes are called spiritual, because prompted by the Spirit. This may be

* See Lightfoot's Hebrew and Talmudical Exercitations on Mark xiv. 26: Works, Lond., 1684, fol. vol. 1, p. 354.

true in some cases, but it is not necessary to limit the expression to compositions emanating directly from the inspiring Spirit. Whatever harmonizes with Christian principle and character is spiritual; and consequently all religious Christian odes are entitled to this appellation. It is most probable that the Apostle employed the epithet in its most comprehensive sense.

"Singing and making melody in your heart:" "Song is the expression of happiness," and also of praise. "The mind which is filled with the Spirit is surcharged with gladness, and relieves itself by a song. Its passion (feeling, Christian emotion,) gives harmony to its utterance:" Eadie. Most true, even though the utterance may be dissonant to musical ears. The harmony is spiritual, appreciated by holy men and angels, with whose devotional character it is in perfect unison.—"In your heart" is not merely equivalent to 'heartily,' sincerely, earnestly. It characterizes that religious joy and thanksgiving with which the inward emotions of the soul harmonize. The oral expression may indeed often serve to denote them; but sometimes they lie too deep for utterance, and are rather to be felt than declared. "This silent playing in the heart signifies that sincere and genuine emotion which ought to accompany sacred joy. The heart pulsates in unison with the melody."—"To the Lord:" That is, to Christ. Thus Pliny states that the ancient Christians sang hymns to Christ as to God; carmen Christo, quasi Deo, dicere secum invicem.*

Although St. Paul does certainly refer to public worship, yet he does not intend to limit his remarks to such occasions. This is evident from the general character of the context, and also from the expression in ver. 20, "giving thanks *always*." Compare the parallel place in Col. iii. 16 and 17.†

The expression, "all things," in ver. 20, for which thanks are to be given, has regard to what comes from God. It is applicable to the adverse as well as to the prosperous affairs of life, to afflictions as well as to circumstances which are directly and positively joyous, inasmuch as all are intended to have a beneficial influence, and to "work together for good to them that love God:" Rom. viii. 28. Sin is, of course, excluded from this category, as being hostile to his nature and will, although it may be made subservient to the good of his creatures, and to his own glory.

"In the name:" This expression often denotes authority. Thus to act or speak in the name of Christ is to do so by virtue of authority claimed from him, as in the phrases, to cast out demons, and to ask in his name: See among other places Mark xvi. 17, John xiv. 13, 14, 26, xv. 16, 2 Thess.

* Epis. Lib. x. 91, p. 278, Lond. 1722.

† On the subject of Psalmody and church music in general, the reader is referred to a work which, although it has not received the attention which it merits, ought to be known and read, and especially by members of the Episcopal church. Music, as it was and as it is. By N. E. Cornwall, M. A. New York, 1851.

22 Αἱ γυναῖκες, τοῖς ἰδίοις ἀνδράσιν ὑποτάσσεσθε, ὡς τῷ Κυρίῳ·

Wives, submit yourselves unto your own husbands, as unto the 22

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iii. 6. Sometimes it denotes connection with him, as in 1 Pet. iv. 14, "if ye be reproached ἐν ὀνόματι Χριστοῦ," that is, in reference to him, in consequence of your being connected with him. Here and in other similar places it denotes such a connection as his nature, character and offices imply, namely, that of the "one mediator between God and men," as he is called in 1 Tim. ii. 5. Through him as such all our intercourse with God is to be kept up, and therefore our thanks to be presented.

Verse 21 respects voluntary submission to others, a reasonable acquiescence in and concession to the wishes of our brethren, whether they be superior in the station of life or not. See 1 Pet. v. 5. It is not a degrading subjugation to usurped authority, whether civil or ecclesiastical, or to assumed superiority of pride and insolence, that St. Paul inculcates. This would be incompatible with that proper self-respect which every honorable man feels to be both his right and duty, and also with the noble Apostle's own example. Compare Acts xvi. 36, 37, xxii. 24, 25, xxiii. 3–5, xxiv. 12, 13, 19, 20, xxv. 10, 11. Such submission to what is right and proper accords with the usual application both of the verb and noun, as may be seen by referring to Luke ii. 51, Rom. viii. 7, x. 3, xiii. 1, 1 Cor. xiv. 34, for the verb, and for the noun to 2 Cor. ix. 13, 1 Tim. ii. 11, and iii. 4. This Christian submission to one another is enjoined, not on the sanction of any terror which might arise from the apprehension of present punishment inflicted by man, but from an infinitely higher motive, "the fear of God," or Christ. Θεοῦ is the received reading, but the weight of authority both from manuscripts and versions determines in favor of Χριστοῦ, and this reading is now generally approved. The phrase is indeed uncommon, but quite in character with the Apostle's course of thought. The Old Testament expression, "fear of the Lord," might justify the supposition that, as God is thereby designated, God must be meant also by the term Lord in the New. But this is not a necessary inference, as it is frequently employed with direct reference to Christ. See 1 Cor. x. 21, 22, 2 Cor. v. 11, (compare Christ in ver. 10,) Col. iii. 23, 24.* Besides, the context here suggests a very sufficient reason why "the fear of the Lord" Christ should be appealed to, inasmuch as Christians are to submit to each other as members of that holy body of which Christ is the head. The apprehension of censure and condemnation by him is, therefore, most appropriately stated as the great and leading sanction of Christian conduct.

22. This verse is most probably the commencement of a subdivision of the Apostle's general exhortation. The church reader will note that

* Some commentators add 1 Pet. ii. 13. But most probably the word "Lord" is here used of God, as the next verse seems to show, especially if compared with Rom. xiii. 2, 4, 6.

23 Lord. For the husband is the head of the wife, even as Christ is the head of the church: and he is the	ὅτι ὁ ἀνήρ ἐστι κεφαλὴ τῆς 23 γυναικός, ὡς (καὶ) ὁ Χριστὸς κεφαλὴ τῆς ἐκκλησίας, αὐτὸς

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the Epistle for the 20th Sunday after Trinity, in accordance with ancient usage, commences here.—"Submit yourselves:" The received reading is ὑποτάσσεσθε, but its genuineness is doubtful. Some authorities have ὑποτασσέσθωσαν, and some others omit the verb entirely. Hence several modern critics, among whom is Eadie, reject every such reading, and supply the ellipsis from the preceding verse. The verb may have been introduced in this verse on account of its being the commencement of a lectionarium. See my Translation of Planck's Introduction to Sacred Philology and Interpretation, Note viii., pp. 217, 218. The sense will not be affected by the omission; and yet there is considerable authority for retaining it.—"Own," ἰδίοις· Compare 1 Cor. vii. 2, where the application of ἑαυτοῦ and ἴδιον respectively to the husband and the wife, shows that each of the married parties has reciprocally the same property and interest in the other. "The Lord" is undoubtedly Christ. To explain it of the husband, according to its application in 1 Pet. iii. 6, is impossible, both on account of the singular number and also of the context. The comparison with Christ which is here implied, and consequently the degree of subjection which is enjoined, must be limited by the nature of the case. And so also in the following verses, the expression is indeed of a general nature, but terms of the most comprehensive meaning are often employed in Scripture in a modified sense. Comp. Matt. xxiii. 3, Col. iii. 20.

23. The article before ἀνήρ is probably, and the καί before αὐτός certainly spurious. Whether the former be genuine or not does not affect the meaning. Several critics reject also ἐστι. The whole verse might be accurately translated thus: 'Man is the woman's head, as also the Christ (or Messiah) is the church's head; he is the body's Saviour:' Comp. 1 Cor. xi. 7, 8, 9, 11. The absence of the article does not make the nouns indefinite. Compare in the Hebrew and Greek, Dan. ix. 25, "Prince," and Heb. v. 8, "Son."—"Saviour of the body," Σωτὴρ τοῦ σώματος· Stier thinks that there is an allusion here to the derivation of σῶμα from σόω for σώζω, to save, preserve, nourish. Not a few interpreters carry out the comparison of the man with Christ even to his character as Saviour, and suppose the Apostle to intimate, that the male sex or the husband stands in the same relation to the female or the wife as the Saviour does to his Church. If such a comparison be admitted at all, it cannot be extended beyond the ideas of protection, support, preservation, and deliverance in difficulties and dangers. But such an application of the comparison is unnecessary if not forced, and not in harmony with the true

24 σωτὴρ τοῦ σώματος. Ἀλλ' ὥσπερ ἡ ἐκκλησία ὑποτάσσεται τῷ Χριστῷ, οὕτω καὶ αἱ γυναῖκες (τοῖς ἰδίοις) ἀνδράσιν ἐν παντί. 25 Οἱ ἄνδρες, ἀγαπᾶτε τὰς γυναῖκας (ἑαυτῶν,) καθὼς καὶ ὁ Χριστὸς ἠγάπησε τὴν ἐκκλησίαν, καὶ ἑαυ-26 τὸν παρέδωκεν ὑπὲρ αὐτῆς, ἵνα	Saviour of the body. Therefore as 24 the church is subject unto Christ, so *let* the wives *be* to their own husbands in every thing. Husbands, 25 love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and 26

meaning of the word "Saviour," as affirmed of Christ. In its most definite and proper application as the deliverer of "his people from their sins," (Matt. i. 21, Phil. iii. 20,) the comparison cannot have the least bearing.

24. "Therefore:" This translation of *ἀλλά* is given by Tyndale, Cranmer and the Geneva version. But it is unsupported by usage, and quite unnecessary. Several commentators give this particle an adversative meaning, translating it 'but, nevertheless.' They connect it intimately with the last clause of the preceding verse, thus: Christ is the Saviour of the body; in this office man as the husband takes no part. Still, this want of application in the comparison does not affect the wife's obligation to suitable submission. 'But (or nevertheless) as the church is subject, so let the wives be,' &c. On the other hand, it may very properly be regarded as a particle of transition, like *δέ*. It implies that, on the ground of what has been before said, namely, that Christ is the head of the church, and the man the head of the wife, subjection in both cases is obligatory. Ἰδίοις is wanting in several manuscripts, and is rejected from the text by Eadie and some other critics, who suppose it to be a gloss introduced from ver. 22.— Ἐν παντί, "in every thing:" Compare 1 Cor. i. 5. The general expression must be limited in its application. See the conclusion of the note on ver. 22.

25. Ἑαυτῶν· Some critics prefer *ὑμῶν*, a reading which has the sanction of several manuscripts and versions. The former, however, is better supported, and agrees also with the previous *ἰδίοις*, if this word be genuine. Compare the use of the same pronoun in the following verses, especially ver. 28.

26. "That he might sanctify and cleanse it with the washing of water by the word:" This translation, which in the union of the two verbs follows the older English versions, is incorrect. The more accurate rendering would be thus: 'That he might sanctify it, having cleansed' &c. Ἁγιάσῃ here does not express the atoning character of Christ's death, as in Heb. ii. 11, xiii. 12. Neither can this verse be limited to "the nearer purpose of the Saviour's love and death, and the following unfold its ultimate design," as Eadie says. It may comprehend the former, but it includes also the latter, which indeed is the principal point intended. It

cleanse it with the washing of wa-	αὐτὴν ἁγιάσῃ καθαρίσας τῷ λουτρῷ τοῦ ὕδατος ἐν ῥήματι,

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relates to the general design of Christ's "giving himself for the church," namely, its consecration to God, and its internal and moral sanctification. Compare Rom. xv. 16 last clause, and especially the next verse in Ephesians, where ἵνα ᾖ ἁγία is plainly equivalent to ἵνα ἁγιάσῃ. It is for "*himself*" that Christ is said to sanctify his church, not to reconcile it *to God* by an atonement. The verse is susceptible of two modes of punctuation. A comma may be placed after ὕδατος, as well as ἁγιάσῃ, and then the first and last clauses will stand connected thus: "that he might sanctify it—by the word." In John xvii. 17, 1 Pet. i. 23, 25, (compare also ii. 2,) "the word," λόγος, ῥῆμα, is used in connection with regeneration and sanctification. Still, we should in this case expect to find ἵνα ἁγιάσῃ ἐν ῥήματι followed by the intermediate clause. The more natural construction is that which connects this clause with ἐν ῥήματι, and this accords with the Apostle's usage: See i. 3, 17, ii. 18, iv. 3, 14. The meaning thus elicited agrees best also with the view of baptism as given elsewhere. But before this point is illustrated, it is necessary to attend to the signification of certain terms in the verse.

Καθαρίσας is translated by the Vulgate *mundans* in the present, as if it denoted a habitual cleansing and purifying, and this view is given by some modern writers. But its proper meaning is *having cleansed*, and its connection with τῷ λουτρῷ τοῦ ὕδατος, which refers to baptism, shows that it relates to the incipiency of Christian purification. So several distinguished interpreters regard it. The articles show that the reference is to a λουτρόν and a ὕδωρ definite and well known, and the words express the instrumentality of this cleansing, namely, baptism. So the same term is used in Tit. iii. 5. This is undoubtedly true, whether by λουτρόν we understand the bath, that is, the locality, or the bathing or washing, that is, the act. The word bears either signification, and the one necessarily implies the other. The latter however is most probable, as it agrees best with the frequent mention of the act of baptism. As the Apostle's representation in the context is taken from the marriage relation, it is very natural to think that he introduces the washing of holy baptism in reference to the lustration and purification of the bride, preparatory to the nuptials. Though the cleansing relates to the incipiency of divine life, yet it is intimately connected with the sanctifying. The Apostle's view extends also even to the extreme degree of progressive sanctification, and this is in harmony with his usage. It is well remarked by Rückert, that "no one can have read Paul, (and Stier, who quotes the passage in his note on iv. 13, very properly adds, *and especially this Epistle*,) without knowing that he never satisfies himself merely with a notice of the proximate rela-

tions of his subject, but mounts higher and higher until he has reached the very loftiest and the most ultimate of all."

The chief difficulty in this verse lies in settling the meaning of *ἐν ῥήματι.* Various and extraordinary views have been taken of it. It will be quite sufficient to state some of them, without subjecting them to a formal refutation. The noun has been thought to mean 'declaration,' and to refer to the divine promise implied in baptism; also the 'command' involved therein. Some interpreters, both ancient and modern, explain it of the baptismal formula, "in the name of the Father and of the Son and of the Holy Ghost." Others again regard it as equivalent to the power or spirit of baptism, which is not merely a washing with water, but water with the word. *'Ρῆμα* will then be similar to *Πνεῦμα* in John iii. 5.

It appears most in accordance with scriptural usage to understand *ῥῆμα* of the word of truth, the system of the Gospel as referred to in 1 Pet. i. 25: "This is the *word* which by the Gospel is preached unto you." Thus the meaning will be, 'having cleansed it with the washing of water by (or in, meaning, in connection with,) the word of truth.' The objections which have been advanced against this interpretation do not seem to have much force; while, on the other hand, the meaning obtained harmonizes with the view of Christian baptism as generally presented in the New Testament.

It is strange that Eadie should speak of this "sense of *ἐν*, per, by means of," as "unwonted," when he so translates it in giving his own exposition. "We regard *ἐν* as denoting the instrument in its internal operation, and so far different from *διά*; and by *ῥῆμα* we understand the Gospel. The church is cleansed in the washing of water, cleansed *by* the word." That the preposition is often thus used is plain from such passages as Matt. iii. 11, v. 13, ix. 34, Luke iv. 1, Acts iv. 9, 1 Cor. iii. 13, Gal. iii. 8, and various other places. What this writer means by saying that the sense which regards *ἐν ῥήματι* "as a qualificative or descriptive epithet joined to *τῷ λουτρῷ τοῦ ὕδατος*, is too large to be packed into the simple words," it is not easy to say. His view would be substantially the same, were it not that he joins *ἐν ῥήματι* with *καθαρίσας*, a construction which Olshausen and Stier agree in deciding that "the order of the words" will not allow. He seems unwilling to associate *ῥήματι* with baptism. This institution he represents as "symbolizing, picturing, depicting the cleansing;" while the statement of the text is, having cleansed it in or with or by baptism, by or in the word.

Neither, on the other hand, can I see any propriety in Stier's objection to such a view as that which regards *ἐν ῥήματι* as referring to the Gospel, which is so often designated by this term. He says: "It will not do to understand it of the word of doctrine and preaching, the Gospel as also

purifying as well as baptism." And the reason he gives is, "the close connection made by ἐν." How the closest connection of the Gospel with the washing of baptism militates against this interpretation of the text, it is not easy to perceive. It does appear to be the interpretation intended by the Syriac translator, who introduces the same preposition *beth* with both nouns, connecting them with a copulative, and translates thus: "by the washing of water and by the word;" thus allowing the two instrumentalities to be regarded as unconnected. The sanctification of the church by the agency of its divine head, communicating incipient sanctification in baptism, and subsequent progressive and increasing sanctification by the habitual and continued influence of the word, may very properly, and in perfect consistency with other scriptural statements, be thus represented. The connection required, however, by Stier's own exposition, is the closest possible. He regards "the word" as "inwardly, really, though in sacramental union with the water, the true λουτρόν, βάπτισμα, καθάρσιον, washing, baptism, what purifies."

If now the meaning before given be allowed to be in accordance with the language under consideration, the cleansing of the church is here said to be effected by the Saviour's acting on it through the instrumentality of baptism, which baptism implies the concurrent influence of the word of divine truth. In other terms, the washing of water of which the cleansing is predicated, must be accompanied also by the influence of the living word. This constitutes the power of baptism, which without it is merely the external purification, and consequently imperfect.

This view of Christian baptism is that which is generally presented in the New Testament. The very remarkable passage in 1 Pet. iii. 21, so far as it bears on this point, is too clear to need exposition. Here we have the Apostle's definition of baptism, in which he guards against the error of supposing it to be merely the outward washing. It is "not the putting away of the filth of the flesh, but the answer of a good conscience towards God." The right internal character, which alone can prompt the answer or stipulation, or whatever may be implied in ἐπερώτημα, is made prominent, and this implies the previous internal agency of the word of truth. For a fuller development of this subject, the reader is referred to the note on Rom. vi. 3, pp. 96–98. To the texts there cited from Galatians and Colossians may be added Acts xxii. 16, where Ananias is said to have called on Saul of Tarsus to "be baptized and wash away his sins," in immediate connection with which the language occurs, "calling upon the name of the Lord," that is, praying to the divine Saviour. This implies, of course, a religious internal state of the heart. Our Lord's conversation with Nicodemus presents also the same view. "Except a man be born again of water and of the Spirit, he cannot enter into the kingdom of God:" John iii. 5. That the word "water" is used of outward baptism, there

27 ἵνα παραστήσῃ αὐτὸς ἑαυτῷ ἔνδοξον τὴν ἐκκλησίαν, μὴ ἔχουσαν σπίλον ἢ ῥυτίδα ἤ τι

ter by the word; that he might 27 present it to himself a glorious church, not having spot, or wrinkle,

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can be no reasonable doubt,* and it is certain that "the Spirit" relates to the influence of this divine agent on the soul. Both therefore are necessary to constitute the being born or begotten again, of which the Saviour speaks. Whether both parts of this operation, the external and the internal are simultaneous is another question. Many assume this to be so; but on no other scriptural ground than this, that both are stated in connection. This however proves nothing, and it is certain, from what we know by observation to be fact, and also from what we read in the New Testament, that the internal influence of "the word" or the truth or "the Spirit" sometimes precedes and sometimes follows "the washing of water." For a striking instance of the former, see Acts x. 47, 48, in connection with the foregoing narrative. The latter is true in all cases of adult baptism where the parties baptized become true penitents and believers after having received the sacrament thereof.

In addition to what has been said, let it be noted, that the interpretation of ῥήματι in immediate connection with the baptismal washing regards the initiation into the Christian divine life, the commencing process of the Christian's sanctification. By the continued influence of the same word through the agency of the Spirit, and in consequence of the antecedently formed union with Christ by virtue of regeneration, his sanctification is continued and progressively advanced.

27. Αὐτὴν, in the received text, is erroneous; the true reading, supported by the best authorities, is αὐτὸς, and this is adopted by the leading editors. Instead of our ordinary English version, the more accurate translation of the Greek is as follows: 'That he the same might present to himself the church glorious, not having spot or wrinkle or any of such things, but that it may be holy and without blemish.' The language is evidently figurative, and is taken from the oriental preparation of a bride for the marriage celebration. See the same figure among a multitude of other places, in Ps. xlv., Isa. liv. 5, 6, John iii. 29, Rev. xix. 7, xxi. 2, 9, xxii. 17. Παραστήσῃ· The verb occurs in the same sense in 2 Cor. xi. 2, "that I may present you as a chaste virgin to Christ," and refers to her presentation to the bridegroom, and not to the idea of a sacrificial offering, which does not harmonize with the general context. It may at first view appear incongruous with the figure, to speak of the bride as presented to the bridegroom by himself. Here indeed the comparison does not apply. But this is the very point in which the symbolized marriage is peculiar. Christ is the bridegroom; and it is he who, by the operations of his Spirit and through

* See my Essay on our Lord's Discourse at Capernaum, pp. 68, 69.

or any such thing, but that it should be holy and without blem-

τῶν τοιούτων, ἀλλ' ἵνα ᾖ ἁγία

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his instituted means of grace, sanctifies and prepares his bride for her ultimate and perfect connection with himself. He also, the same Saviour who gave himself for her, will then present her to himself, her husband and Lord, and receive her into indissoluble union and happiness. Hence it is that the Apostle makes his declaration the more emphatic by introducing the αὐτός before παραστήσῃ.

"Spot or wrinkle:" These, which disfigure the female countenance, express the idea of sinful contamination. "Glorious," to which they stand in contrast, conveys that of perfect beauty, queenly majesty of appearance. It may be used in reference to the countenance, as the corresponding participle, verb, and noun are of the splendor of Moses' face in Ex. xxxiv. 29, 30, 35, and 2 Cor. iii. 7; and also to costly and splendid apparel, as the adjective is in Luke vii. 25. "Without wrinkle" implies also the idea of permanent youth. Thus the perfect purity, holiness, dignity, and felicity of the thoroughly sanctified church are all most fitly represented, and in entire harmony with the figure.

It is in accordance with the general spirit of the Epistle, and particularly with what is said in iv. 13, to understand this glorious condition of the church as future, and not to be fully attained in its present imperfect state of effort and trial, although its sanctification and preparation for final presentation is constantly advancing. The union of Christ and his church is indeed represented in Scripture as now subsisting; but nevertheless it is imperfect. And it is exactly in this same way true that although "we *are now* the sons of God," (1 John iii. 2,) yet are "we *waiting* for the adoption of sons," (Rom. viii. 23,) that is, the perfection of such condition when, in the kingdom of glory, we shall be "the sons of God, being the sons of the resurrection:" Luke xx. 36. See the note on the text in Romans, p. 143. The same remark might be applied to Christian regeneration. It is the incipiency of divine life, and takes place in our present state at right and entire baptism, and the life which it commences continues during the whole of that state. But in a certain sense all this state of imperfection may be regarded as the period of the regenerating process, during which true Christians themselves, "who have received the first fruits of the Spirit, groan within themselves," and partake of that "travailing in pain" which is predicated of creation in general: See Rom. viii. 22, 23. The complete birth shall take place in the ultimate and glorious development of that process at the general resurrection, "the regeneration" or new state of things of which the Saviour speaks when he promises Peter and his apostolic brethren, that they "shall sit upon twelve thrones, exercising authority over the twelve tribes of Israel:" Matt. xix. 28.

28 καὶ ἄμωμος. Οὕτως ὀφείλουσιν οἱ ἄνδρες ἀγαπᾷν τὰς ἑαυτῶν γυναῖκας, ὡς τὰ ἑαυτῶν σώματα. Ὁ ἀγαπῶν τὴν ἑαυτοῦ γυναῖκα
29 ἑαυτὸν ἀγαπᾷ· οὐδεὶς γάρ ποτε τὴν ἑαυτοῦ σάρκα ἐμίσησεν, ἀλλ' ἐκτρέφει καὶ θάλπει αὐτήν, κα-

ish. So ought men to love their 28 wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his 29 own flesh; but nourisheth and cherisheth it, even as the Lord the

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28. "So," οὕτως· This particle refers back to ver. 25, "as," καθώς· Men ought '*so* to love their wives *as* Christ loved the church.' The love should be of the same sort, implying a devotion to their best interests, and a willingness to make any sacrifice for their truest welfare. This retrospective reference is required by the connection of the verses, and it gives the most emphatic comparison. Another reference is also given in the "as," ὥς, that follows. As men ought to love their wives as Christ loved the church, so it must necessarily follow that they ought to love them as they love their own bodies. Eadie objects to this that "the introduction of a double comparison only cumbers the argument;" and therefore he adopts the exposition of Meyer: "So ought husbands to love their wives as being indeed their own bodies." But the well founded reference to καθώς which precedes, is not at all inconsistent with another to the ὡς which follows; neither is the argument, or rather illustration, cumbered or pressed by supposing that both are intended. The community of interest, feeling, hopes, and enjoyments, which the perfect marriage union implies, is strongly expressed in the last portion of the verse. In a certain sense indeed the married pair may be regarded as one, so that the wife as the husband's body is indeed part of his own self. The graphical representation of the union and its resulting duties appears even more strikingly in what follows. In ver. 23, the husband is said to be the head of the wife. Here the intimacy of the union is described in language almost expressive of identity. But this latter representation must not be so interpreted as to contradict the former, on the ground of which suitable submission is enjoined, as in ver. 33, "reverence" also is on the ground of the union here affirmed. We must not ignore the fact that the union is still that of the head and the body; which, in the moral and Christian social connection of the married parties, are reciprocally bound to promote each other's welfare, as they invariably do in the sound physical constitution. While the Apostle requires "the husband to love his own wife as his own body, as himself," he does not forget the headship before claimed for him, and therefore we do not find the same language employed to designate the duty of the wife. This is expressed by the terms "submission" and "reverence;" that of the husband by the all comprehensive term "love."

29. What is here said is true even of those who have practised the severest

30 church: for we are members of | θὼς καὶ ὁ Χριστὸς τὴν ἐκκλησίαν. Ὅτι μέλη ἐσμὲν τοῦ 30

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asceticism, subjecting the body to the most painful mortification and discipline. It was not from hatred of their own flesh, but in the expectation of some great ultimate advantage. Grotius quotes similar language from Seneca and other Latin writers. The Apostle intimates that the man who hates his wife may be said to hate his own body, his own flesh. The ἐκ with τρέφει, which occurs only here and in vi. 4, strengthens the force of the simple verb, and may be expressed by the not very elegant phrase 'nourish up.' It denotes fond and motherly affection. The whole expression comprehends all the appliances of food, clothing, comfort and satisfaction. In its reference to Christ, it denotes all his affectionate care for the preservation and salvation of the church, and all the spiritual living power which he communicates to her from his own self.

30. The statement made in this verse gives the fundamental reason for what had just before been said respecting Christ's care of his church: "We are members of his body." The question has been raised, why did not the Apostle say, 'we are his body,' as he has called the church elsewhere: See, among other places, i. 23. The simple reason seems to be that, while in the passage referred to and others of the same sort, he speaks of the church as a whole, in that under consideration his mind dwells upon the same church as consisting of the various individuals that compose it. The view of Stier on this verse, as on several others, is quite too mystical. Olshausen's remark—that "the unity of Christ with the church is not a merely figurative, metaphorical, nor even a purely spiritual one, but also a truly bodily one"—is either unintelligible, or else involves a sort of corporeal pantheism or panchristism, (if I may venture to make a strange word in order to express a strange thing,) and personal identity with Christ. The whole verse expresses intimate connection, the very closest union, which, as the figure pervading the whole context required, is denoted by terms drawn from physical association. Nevertheless the connection is not physical but spiritual, and the more perfect and entire on this very account. The latter half of the verse—"of his flesh and of his bones"—is wanting in several ancient manuscripts and other authorities. But the weight of external evidence is in its favor. And it is much easier to account for its omission by some transcribers to whom such language may have appeared unnecessary or inexplicable, than to explain its introduction into the text. The allusion undoubtedly is to the language in Gen. ii. 23, of our first father on being presented by God with his divinely created spouse: "This is now bone of my bones and flesh of my flesh;" which expresses the origin of Eve from the person of Adam, and the result in the affectionate and happy union of the pair. The spiritual origination of the church from

σώματος αὐτοῦ, ἐκ τῆς σαρκὸς αὐτοῦ, καὶ ἐκ τῶν ὀστέων 31 αὐτοῦ. Ἀντὶ τούτου καταλείψει ἄνθρωπος τὸν πατέρα

his body, of his flesh, and of his bones. For this cause shall a man 31 leave his father and mother, and

Christ himself, and its most intimate and indissoluble union with him are also thus denoted by the Apostle. Similar language to express family and other close relationship may be found in Gen. xxix. 14, Judg. ix. 2, and 2 Sam. v. 1. Compare the note on Rom. xi. 14, pp. 201, 202.

I have not thought it necessary to examine the interpretation of this verse and the preceding one, which presumes an especial reference to the Lord's communication of himself to the true believer in the holy supper. Doubtless the living head does in a most especial manner communicate in that sacrament the vital efficacy of his atonement and intercession to the true believer. But so he does also in a degree in other rightly used means of grace. And the nourishing and cherishing which the Apostle here speaks of must not be limited to any one divine instrumentality, or be understood to refer to any one in particular; because no such reference is sanctioned by anything which the Apostle here says.

31. This verse is a quotation taken, with very slight verbal alterations, from Gen. ii. 24. There is no occasion to introduce the formula, 'as it is written,' or any other. The language itself determines its origin to every reader of the Old Testament. In vi. 2, another quotation occurs without any introduction, and such instances are found in Rabbinical books: See Surenhusius, Thesis 36, p. 21. It is by no means necessary to suppose that the expressions are those of Adam, and that in the use of such terms as *father* and *mother* he has his mind on the future, and becomes, as Jerome represents him, *primus vates*.* It is the author of this portion of Genesis, whether Moses or some one of the old patriarchs,† who makes the statement under divine direction. As the statement comes thus from God, it is in Matt. xix. 5, ascribed to the Creator himself. The words in the Old Testament refer naturally to the marriage union, originally of the first human pair, comprehending also that of all others in subsequent generations. The union required by this relation was doubtless also intended by its divine institutor to symbolize the mystical union of Christ and his church. The Apostle has intimated this analogy. But some of his commentators have run into extravagances wholly unfounded, and inconsistent with the character of such analogies as they are exhibited in holy Scripture, which avoids details, and is usually general in its representations. The words here quoted from Genesis are not used of Christ. To interpret them of his descent from heaven when he took upon him human nature, and thus

* See his Comment. in loc., Opera, tom. iv., col. 393.

† See Jahn's Introduction to the Old Testament, English Translation, part ii., chap. i., § 15, note a), p. 204.

shall be joined unto his wife, and	αὐτοῦ καὶ τὴν μητέρα, καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ· καὶ ἔσονται οἱ δύο

to regard "father and mother" as figurative or mystical for that condition of association with God which he enjoyed before his incarnation, when, "in the bosom of the Father," he partook of "glory with him before the world was," (John i. 18, xvii. 5,) is one of the unfounded notions just alluded to. The author of the text in Genesis, our Lord himself, and his Apostle who here quotes it, refer to the closeness and affection of the marriage relation, which is such that all other human ties, however intimate, even those of paternal and maternal regard, must yield to it.—The words, "on account of this," refer back to that relation which St. Paul had already so clearly and fully developed. The phrase, "one flesh," is equivalent to, 'most intimately united;' not identified as one and the same person, for this is not true even of the married pair. See the note on ver. 30, with the texts there referred to.—The expression *εἰς σάρκα μίαν*, is Hebraistic, and an exact translation of the original, לְבָשָׂר אֶחָד. For a similar use of the preposition, see Luke iii. 5, xiii. 19, Rom. xi. 9, and other places.

The reference to the Lord's supper, which some have imagined to be intended in this place, is affirmed by Olshausen, who, as Eadie expresses himself, "illustrates his meaning with considerable grossness and indelicacy." The censure implied in this remark is certainly not undeserved. Still it would be unreasonable and fastidious to object "indelicacy," were there any sufficient ground for Olshausen's statements.* But there are none. And they spring from his extravagant views of the eucharist, and are made without the least foundation in Scripture. They afford a striking, and I may say melancholy illustration, of the fact, which commentary, regarded as a whole, in almost all ages, too certainly demonstrates; namely, that when the mind is decidedly settled in favor of some particular dogma, something will always be found in Scripture which is supposed to sustain or at least to confirm it. Interpreters, Romanist and Protestant, Episcopal and Presbyterian, Lutheran and Calvinist, Independent and Methodist, have, in a greater or less degree, fallen under the influence of this most unhappy tendency; and the result has been to confirm each in that particular modification of error which is properly his own. Never can it be reasonably expected that the church of Christ will become one in the degree in which it ought to be united, until those whose office and duty it is to expound the truths of the Gospel, come to an examination of the original text of the Bible, divested of sectarian bias

* The English reader may find them in the translation of his Commentary, published at Edinburgh in 1851, in Clark's Foreign Theological Library, vol. xxi., p. 266.

32 εἰς σάρκα μίαν. Τὸ μυστήριον they two shall be one flesh. This is 32

and such prepossessions as spring from imperfect and erroneous education, and enter fully and heartily into the spirit and feeling of the childlike founder of the school of the ancient Hebrew prophets, exhibited in his answer to the divine call: "SPEAK, LORD, FOR THY SERVANT HEARETH." 1 Sam. iii. 10.

32. The accurate translation of this verse is as follows: 'This mystery is great; but I speak (or mean) in reference to Christ, and in reference to the church.' In 1 Tim. iii. 16, the same epithet "great" is applied to "the mystery of godliness," that is, of the Christian religion; and in both cases it denotes the vast importance of the thing intended by the term. And this suggests the inquiry, what is it which is here intended?

It has been said that the word "mystery" in this place conveys the sense of mystical exposition, a meaning given to a passage of Scripture which indeed is not apparent on the face of it, but lies deep in its spiritual significance. Such expositions are often given by the Rabbins, and they are designated by different names.* Those who attach this meaning to the term maintain, that the Apostle purposely uses it in reference to the inner signification of the text in Genesis, as I have before stated it. But in opposition to this view, it is enough to say, that the word "mystery" is never thus used in Scripture. Neither would it be in harmony with St. Paul's manner to suppose that, having given such a mystical exposition, he would tell his readers how great and important it was.†

The meaning given by Romanists in general is 'sacrament,' and on this ground the sacramental character of marriage is defended. But this view has no other scriptural foundation, than the translation of the Vulgate, which employs the word sacramentum. Neither has it any other patristical, than the loose sense in which the same Latin word occurs in the fathers. It is well known that they applied it to anything important, unusual, extraordinary, miraculous, serious, solemn, not apparent. Hence we meet with such language as, the sacrament of the axe which the prophet Elisha caused to float, and the very remarkable statement of Jerome, who uses the word of preaching, blessing, confirming, administering the communion, visiting

* They are often called *Aggada*, אגדא or הגדה, a Rabbinical term to express some attractive discourse, historical, theological, or mystical. The origin of the word is uncertain, some deriving it from הגיד (Hiph. of נגד,) to relate; others from אגד, to collect in a bundle, implying the complex and mystical nature of the discourse; and others again from נגד, to draw, to attract. The term *Midrash*, מדרש, from דרש, *to inquire*, is often employed in this way. Sometimes the word *Raza*, רזא, or *Sod*, סוד, *secret, hidden*, is used. Schoettgen on this text quotes some very apposite passages from the Rabbinical book entitled Jalkuth Rubeni, and among them phrases almost identical with that of the Apostle, *this mystery is glorious, mystery great, mystery high*, or, as he prefers to translate the original עילאה, *profound*. See his Horæ Hebraicæ in loc.

† In the Epistle ascribed to Barnabas, the author makes a very extravagant attempt to show that the doctrine of Christ crucified was mystically represented in the circumcision of Abraham's 318 servants, and concludes by eulogizing the exposition as conveying a most certain truth: Section 9. But we never find anything of this sort in the Scriptures.

a great mystery: but I speak con- τοῦτο μέγα ἐστίν, ἐγὼ δὲ λέγω

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the sick, and praying.* It is certainly true, as Hooker says, that "in the writings of the ancient fathers, all articles which are peculiar to Christian faith, all duties of religion containing that which sense or natural reason cannot of itself discern, are most commonly named sacraments."† To the same purpose also is the remark of Barrow: "Every thing containing under it somewhat of abtruse meaning is by ancient writers termed a sacrament."‡ Nothing definite, therefore, in reference to doctrine, can be inferred from their application of the word *sacrament* to marriage regarded as an emblem of Christ's union with his church.

In explaining the word "mystery" as here employed, we must note its general use elsewhere. It means either something not at all or but very imperfectly known, or else something which human intellect cannot of itself discover or fully comprehend. See the note on Rom. xi. 25. The latter is its meaning here. The thing so described exceeds in its fulness human comprehension. What this thing is the Apostle himself tells us most plainly: 'I speak in reference to Christ and in reference to the church.' The union of these, with the results flowing therefrom, is the mystery; and its nature and the mode of divine operation resulting are above the ken of human discernment, and consequently mysterious. Compare what is said of regeneration in John iii. 8. In the language of Bengel: Mysterium appellatur ipsa conjunctio Christi et ecclesiæ.

Some of the most learned and candid expositors of the church of Rome allow that no proof of the sacramental character of marriage, in the proper sense of the word sacrament, can be founded on this passage. As a matter of literary curiosity, I here present to the reader an analysis of the note of Erasmus. It shows the well-known candor of the author, his accurate knowledge and unwillingness to state what he knew to be erroneous, and also his at least equal reluctance to subject himself to the censure of his persecuting superiors. In this respect it is a model of prudence. No one can rise from a perusal of his commentary on this passage without a strong impression on his mind, that *bonus Erasmus* had no intention to die a martyr for anti-Romanist interpretation, however firmly he might be convinced of its truth.

Erasmus translates μυστήριον by 'mystery,' for the information, he says, 'of those who from this passage conclude that marriage is one of the seven sacraments. Not that this doctrine is to be doubted, as probably it has been handed down by tradition from the apostles, or certainly from the

* See Gerhard's Loci Theologici, de Sacramentis, Sect. 6, p. 122. tom. iv., Edit. Franc. et Hamb. 1657; and Bingham's Antiquities, Book xii., chap. ii., sect. 4.

† Ecclesiastical Polity, Book v., sect. 50, vol. ii., p. 198, Clarendon Edition, 1793.

‡ Treatise on the Doctrine of the Sacraments, in his Theological Works, vol. vi., p. 543 of the Oxford Edition, 1830.

33 εἰς Χριστὸν καὶ εἰς τὴν ἐκκλησίαν. Πλὴν καὶ ὑμεῖς οἱ καθ' ἕνα, ἕκαστος τὴν ἑαυτοῦ γυναῖκα οὕτως ἀγαπάτω ὡς ἑαυτόν, ἡ δὲ γυνὴ ἵνα φοβῆται τὸν ἄνδρα.

cerning Christ and the church. 33 Nevertheless, let every one of you in particular so love his wife even as himself; and the wife *see* that she reverence *her* husband.

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holy fathers. Although orthodox schoolmen have formerly doubted it, and opposite opinions have been approved of, and Dionysius, who professedly treats of the sacraments of the church, and carefully explains its rites and ceremonies, is silent on the subject of marriage. Neither is the term *sacrament* employed in reference to it in the voluminous works of Jerome on this subject. Nor does Augustin give marriage this name, nor, which may seem stranger still, even Jovinian, though an advocate of matrimony. And yet he might have availed himself of it in argument, for he could have reasoned,—if marriage be a sacrament and virginity not a sacrament, then marriage is of superior dignity. But all these difficulties are easily removed by the learned.' (How he does not tell us.) 'I do not therefore say this, to call in question the doctrine of marriage being a sacrament, but to show that it is not satisfactorily proved by this passage. The adversative particle shows plainly that this great mystery relates to Christ and the church, not to husband and wife.' He then quotes passages from Augustin in confirmation of this view, and proceeds thus: 'The Greek word does not properly signify a sacrament in the sense in which the term is applied to the seven, but denotes what is secret and hidden; and St. Paul often uses it of topics quite foreign from the nature of sacraments.' This remark he illustrates by apposite quotations. He concludes his most extraordinary comment by leaving the question—whether from this text matrimony can be determined to be a sacrament properly so called—open for discussion. "Neque nego matrimonium esse sacramentum, sed an ex hoc loco doceri possit proprie dici sacramentum quemadmodum baptismus dicitur, excuti volo." It is very evident that Erasmus had no confidence in the force of any argument drawn from this text in defence of the sacramental character of marriage.

33. "Nevertheless," πλήν· Some say that "the writer now returns from a digression to a previous topic." Robinson adopts this view. There does not seem to be sufficient reason for affirming a digression. 'But,' in the sense of yet, nevertheless, which is the ordinary meaning of πλήν, accords well with the context, as if the author had said: 'Although indeed my direct and exclusive reference just made is to the mystical union of Christ and his church, yet I do not ignore or lose sight of the marriage relation and its obligations, and therefore I make this statement of the duty of each of the married parties.' Thus our authorised translation, which, with most of the English versions that preceded it, follows the Vul-

VI. Children, obey your parents in
2 the Lord: for this is right. Honor thy father and mother, which is the first commandment with pro-
3 mise, that it may be well with thee, and thou mayest live long on
4 the earth. And, ye fathers, pro-

Τὰ τέκνα, ὑπακούετε τοῖς γο-VI. νεῦσιν ὑμῶν ἐν κυρίῳ· τοῦτο γάρ ἐστι δίκαιον. Τίμα τὸν πα- 2 τέρα σου καὶ τὴν μητέρα· ἥτις ἐστὶν ἐντολὴ πρώτη ἐν ἐπαγγε-λίᾳ· ἵνα εὖ σοι γένηται καὶ ἔσῃ 3 μακροχρόνιος ἐπὶ τῆς γῆς. Καὶ 4

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gate verumtamen. The *καί* which precedes *ὑμεῖς* shows the association of ideas in the Apostle's mind. It is as if he had said: 'Do ye *also* cherish towards your wives the affection which Christ bears to his church.' *Οἱ καθ' ἕνα*, that is 'you individually;' or, 'every one of you.' Compare the phrase *καθ' ἕνα πάντες* in 1 Cor. xiv. 31. St. Paul, of course, addresses himself to married Christians, but there is no reason to suppose with Stier* that in the previous use of *ἐγὼ δὲ λέγω*, he contrasts himself with this class, *ὑμεῖς*, thus making the pronoun emphatic.—The ellipsis after "wife" is supplied in various ways, according to taste and feeling. For similar ellipses before *ἵνα*, see 2 Cor. viii. 7, Gal. ii. 10.

VI. 1–4. The Apostle now proceeds to note the reciprocal duties of parents and children, beginning with an address to the latter. The clause, "in the Lord," is wanting in a few ancient authorities, but the external evidence greatly preponderates in its favor, and it is certainly genuine. The direction applies indeed to children in general, yet it was no doubt intended especially for children of Christian parents.—"Right:" That is, just, equitable, and consequently proper; what is rightfully demanded by the laws of God and man, and founded on the relationship of the parties. The fifth commandment, which is immediately quoted, may be found in Ex. xx. 12, and Deut. v. 16, where the same language occurs. The Apostle calls this "the first commandment with promise." It may be asked, how can this be said of the fifth commandment, since the second contains both promise and threat? If it be replied that the writer has in view the second table exclusively, then other difficulties arise. First, there is no scriptural ground for such a distinction of the decalogue, unless it be the statement made in Ex. xxxiv. 1, 4, 28, 29, and elsewhere, that the moral law was given on two tablets, and the division of the whole into the two general commandments to love God supremely and mankind as ourselves: See Matt. xxii. 38, 39. And again, if there were, it would still remain to be settled, whether the fifth commandment should be considered as belonging to the first or the second table. In defence of the latter view it might be urged that the first four regard the duties which we owe exclusively to God, and the remaining six those which bear directly on our fellow creatures. On the other hand, however, it may be said that

* Towards the end of his note on ver. 32.

οἱ πατέρες, μὴ παροργίζετε τὰ τέκνα ὑμῶν, ἀλλ' ἐκτρέφετε αὐτὰ ἐν παιδείᾳ καὶ νουθεσίᾳ	voke not your children to wrath: but bring them up in the nurture

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respect and obedience should be rendered to parents as standing to their children in the relation of superiors, and therefore in some degree of connection, however remote, with God. The position also in which the law is introduced in Lev. xix. 3, and its omission in Rom. xiii. 9, where the five following commandments of the decalogue are noted, agree with, if they do not sustain this view. But even if it be granted that the last six do constitute a second table, we must not ignore the fact that this is the only one of the six to which a promise is attached. What then is the meaning of "first?" The supposition that πρώτη is used in the sense of μία, (like the converse of μία for πρώτη in Titus iii. 10, and אֶחָד for רִאשׁוֹן in Gen. i. 5,) is in itself improbable, and is not supported by usage. Several critics give the adjective the force of chief, principal, which it often bears. If we adopt this view, the translation must be, '*a* chief commandment,' meaning a most important one, for it cannot be regarded as *the* principal one. Yet no good reason can be assigned for thus distinguishing this injunction among the other laws. More likely the Apostle means that this commandment is the first in the decalogue to which a direct and positive promise is annexed, that in the second being rather implied than plainly stated as a sanction of the law. And the same may be said of the third commandment. The language here employed does not intimate that any other commandment with promise follows this; but states solely that none such precedes it. Of the whole ten commandments this is the first which contains a direct and positive promise. With regard to the application of the promise, every attentive reader must have concluded from observation and from similar passages, that it is limited by numerous exceptions, and was intended to apply especially to the ancient Hebrew people as a body.

"Fathers:" This translation, which accords with the oldest English versions, is no doubt correct. Although πατέρες is sometimes, like patres, used in the general sense of parents, as in Heb. xi. 23, (notwithstanding the objections of Stier and Eadie,) yet in this place such a general meaning is neither necessary nor probable. The Apostle would not begin with the appropriate term for parents in ver. 1, then specify "father and mother," and lastly introduce the proper word for "fathers" in order to denote both parents. It is better, therefore, to regard him as addressing himself to the male parents, on whom the principal obligation devolves of taking care that the child be properly treated and educated.—Παιδεία means '*discipline*,' but not in the limited sense of *chastisement*. It comprehends the whole training of the mind and character. Νουθεσία, exhortation, warning, implying also instruction, is a very important part of gen-

5 and admonition of the Lord. Servants, be obedient to them that are *your* masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ.
6 Not with eye service, as men pleasers; but as the servants of Christ, doing the will of God from the
7 heart; with good will doing service, as to the Lord, and not to
8 men: knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord,
9 whether *he be* bond or free. And ye masters, do the same things unto them, forbearing threatening; knowing that your Master also is in heaven; neither is there respect of persons with him.

κυρίου. 5 Οἱ δοῦλοι, ὑπακούετε τοῖς κυρίοις κατὰ σάρκα μετὰ φόβου καὶ τρόμου, ἐν ἁπλότητι τῆς καρδίας ὑμῶν, ὡς τῷ Χριστῷ, 6 μὴ κατ' ὀφθαλμοδουλείαν ὡς ἀνθρωπάρεσκοι, ἀλλ' ὡς δοῦλοι τοῦ Χριστοῦ, ποιοῦντες τὸ θέλημα τοῦ θεοῦ ἐκ ψυχῆς· 7 μετ' εὐνοίας δουλεύοντες, ὡς τῷ κυρίῳ καὶ οὐκ (ἀνθρώποις) 8 εἰδότες, ὅτι ὃ ἐάν τι ἕκαστος ποιήσῃ ἀγαθόν, τοῦτο κομιεῖται παρὰ κυρίου, εἴτε δοῦλος, εἴτε ἐλεύθερος. 9 Καὶ οἱ κύριοι, τὰ αὐτὰ ποιεῖτε πρὸς αὐτούς, ἀνιέντες τὴν ἀπειλήν, εἰδότες, ὅτι καὶ ὑμῶν αὐτῶν ὁ κύριός ἐστιν ἐν οὐρανοῖς, καὶ προσωποληψία οὐκ ἔστι παρ' αὐτῷ.

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eral discipline.—"Of the Lord:" That is, Christ. All Christian education is Christ's, inasmuch as its means and instrumentalities spring from him, and its appliances and the direction given to them must accord with his Gospel.

5–9. This portion contains directions to servants and masters. See the parallel place in Col. iii. 22, iv. 1.—"According to the flesh:" Comp. Rom. ix. 3, and Col. iii. 22. 'Your earthly masters;' so called, probably, in contradistinction to their heavenly master, "Christ, the Lord," as afterwards mentioned, and intimating perhaps that the relationship was external and transitory, affecting rather the outward man than the inward, especially in its Christian character.—"Fear and trembling:" That is, with proper respect and reverence, as the same phrase is used in 2 Cor. vii. 15. In Phil. ii. 12, it relates to religious obligation, as it does also in Ps. ii. 11. —Ἁπλότης denotes sincerity of purpose and character.—Some connect ἐκ ψυχῆς with the next verse, but this construction is objectionable, as it associates the clause with μετ' εὐνοίας, and makes a sort of tautology. Before τῷ Κυρίῳ the best editors insert, ὡς, in favor of which the evidence is strong from manuscripts, versions and fathers. Thus the proper translation will be, 'yielding service with a well-disposed mind, as to the Lord and not to men.' The particle is introduced in the authorised version, but omitted by Tyndale, Cranmer, and the Geneva.—In the 8th verse there are slight differences of reading, but they do not affect the meaning. With κομίσεται or κομιεῖται, compare 2 Cor. v. 10, and Col. iii. 25.

Ver. 9. "The same things:" It is as if the Apostle had said, act

10	Τὸ λοιπὸν, ἀδελφοί μου, ἐνδυναμοῦσθε ἐν κυρίῳ καὶ ἐν τῷ	Finally, my brethren, be strong in the Lord, and in the power of	10
11	κράτει τῆς ἰσχύος αὐτοῦ. Ἐνδύσασθε τὴν πανοπλίαν τοῦ θεοῦ, πρὸς τὸ δύνασθαι ὑμᾶς στῆναι πρὸς τὰς μεθοδείας τοῦ	his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the	11

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towards your servants on the same principle, and pursue the same course of conduct so far as the different circumstances of the two parties allow. The direction is equivalent to that in Col. iv. 1.—"Forbearing threatening:" No doubt the Apostle selects this word because it expressed what in all ages and countries has too much characterized the conduct of masters towards their servants. The prohibition of the less severe treatment, comprehends *a fortiori* the prohibition of the harsher and more cruel. Instead of the common reading *ὑμῶν αὐτῶν*, many ancient authorities have *αὐτῶν καὶ ὑμῶν.* According to the former the translation will be as in our English Bibles; according to the latter, it will be thus: 'Knowing that both their master and yours is in heaven.' Whichever reading may be preferred, the point of the Apostle's remark lies in the fact that the earthly master here is responsible to a heavenly one, to whom he must give an account hereafter.—With the last clause compare Acts x. 34.

10. Τὸ *λοιπόν.* This is governed by *κατά* understood, 'as to the rest.' It introduces the conclusion of the Epistle, which consists of an exhortation to persevere in the Christian profession and character, notwithstanding all the opposition which must be encountered, expressed under the image of a soldier clothed in suitable armor and manfully persevering in resistance against his foes. Certain critics reject the clause "my brethren," which is wanting in some ancient manuscripts and versions. Eadie says: "They seem to have been introduced from other passages where they occur in connection with *τὸ λοιπόν*," and refers to 2 Cor. xiii. 11, Phil. iii. 1, iv. 8, 1 Thess. iv. 1, 2 Thess. iii. 1. But this very connection shows that they coincide with St. Paul's manner. The evidence of their spuriousness is hardly sufficient to warrant their rejection.—"Be strong:" That is, 'strengthen yourselves,' and thus the verb will have a middle signification; or, regarding it as passive, 'be strengthened.' It is on the ground of the Christian's union with Christ and consequently with his power, that the exhortation to be strong or strengthened is predicated.

11. "The whole armor of God:" Both these nouns are emphatic. The armor is God's, not of human, but divine origin; and the Christian is to arm himself with the whole of it. The same word occurs in Luke xi. 22. Τὰς *μεθοδείας τοῦ διαβόλου·* The insidious modes of warfare, the artfully arranged schemes of battle which are planned and contrived by the arch adversary: Comp. iv. 14.

12 devil. For we wrestle not against flesh and blood, but against princi- | διαβόλου· ὅτι οὐκ ἔστιν ἡμῖν ἡ πάλη πρὸς αἷμα καὶ σάρκα, ἀλλὰ 12

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12. "Flesh and blood:" That is, *human* beings. Comp. Gal. i. 16, Matt. xvi. 17. Eadie very properly renders the clause, "our struggle is not against flesh and blood." But in affirming that "the Apostle excludes flesh and blood from the lists altogether," and that "the common notion that he means to say, we wrestle *not only* with the evil of human corruption, but against superhuman adversaries, cannot be sustained," he goes too far. The learned German expositor, Harless, gives the same view. Undoubtedly a part of the Christian's struggle is with ungodly men among whom his lot may be cast. It is true that the phrase "flesh and blood," does not necessarily imply weakness, frailty, corruption, sinfulness; otherwise it could not have been said that Christ "took part of the same:" Heb. ii. 14. And yet it certainly does sometimes imply these properties, as is the case in 1 Cor. xv. 50: "flesh and blood" cannot inherit the kingdom of God. As expressive of human nature in general, it must comprehend the enemies of true religion, and therefore these need not be excluded from the category of the opposing forces, although the class immediately afterwards mentioned is much the more formidable. True it is, as Harless remarks, that any struggle of the Christian against human or fleshly illicit desires, is a struggle against the powers of darkness to whose influence they owe their origin and activity. Yet it is quite natural for the Apostle to designate both human and Satanic opposition by appropriate appellations. It is not necessary to introduce the qualifying term *only*, although it will be implied; for the Apostle, in view of the vastly superior ability of the spiritual portion of the opposing forces, may ignore or seem to disregard the other. Still he does not deny that they are a part of the enemies against whom the struggle is to be maintained. The representation is similar to that in Exod. xvi., where, after it is said in ver. 2 that "the whole congregation murmured against Moses and Aaron," it is also said in ver. 8, "your murmurings are not against us, but against the Lord." The criminality of the people in murmuring against God was so flagrant, as to make their offence against their human superiors unworthy of notice. Compare the similar language in Num. xvi. 11.

"Principalities, powers:" In i. 21, these words are used of the highest angelic powers of heaven. Here and in the parallel place, Col. ii. 15, they refer to the chief grade of evil angels, fallen spirits.—"The rulers of the darkness of this world:" Τοῦ αἰῶνος, the received reading, is generally regarded as spurious. It is wanting in the earliest and best manuscripts, versions, and fathers. The accurate translation of the true reading would be: 'With the world-rulers of this darkness.' The first term designates the powerful agents of Satan who insidiously govern "this present evil

πρὸς τὰς ἀρχάς, πρὸς τὰς ἐξουσ-ίας, πρὸς τοὺς κοσμοκράτορας	palities, against powers, against the rulers of the darkness of this

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world," (Gal. i. 4,) and comprehends the thought, to express which most probably the word *αἰῶνος* was inserted. The compound is equivalent to "prince, God, of this world," in John xii. 31, xiv. 30, xvi. 11, 2 Cor. iv. 4. The Rabbins had introduced the Greek term into their vocabulary, (קוֹזְמוֹקְרָטוֹר, *κοσμοκράτωρ·*) applying it to Assyrian and other earthly monarchs, and also to spiritual powers, such as the supposed angel of death. See, among various other authorities, Buxtorf's Talmudic Lexicon, col. 2006, 2007, and Wetstein in loc.—The other phrase here employed, 'this darkness,' expresses by a strong figure the sinful and miserable condition of men independently of the Gospel. Compare Isa. ix. 2, as quoted in Matt. iv. 16, Eph. v. 8, and see 1 John v. 19.

The next clause is very inadequately rendered in the authorised version, "spiritual wickedness in high places." The marginal reading is "wicked spirits" and "heavenly." The literal translation of the Greek would be: 'against the spiritual of wickedness in the heavenly,' both the adjectives being plural and the former neuter. *Τὰ πνευματικά* may be abstract for concrete, and therefore equivalent to *spirits*, *πνεύματα*, and the whole phrase express *wicked spirits* who, being themselves sinful, tempt men to sin. Such a view is maintained by many of the ablest interpreters and critics. Certainly, as De Wette and Eadie say, *δαιμόνια* is a neuter adjective used as a noun, and other adjectives are employed to express the meaning of their respective nouns. The same usage prevails also in different languages and in our own. Still, it is difficult to perceive why these beings should be thus named, as their usual designation is *evil* or *unclean spirits*, and they are never elsewhere in the New Testament denoted by the adjective. It is probable that it here expresses not only the agents themselves and their spiritual natures, but also the hostile appliances and operations which they direct against the Christian. The Vulgate translates most accurately, spiritualia. The noun which is appended very properly marks the wicked origin and character of these.

The chief difficulty in this verse lies in the words which are translated, "in high *places*." They are the same in the Greek as occur elsewhere in the Epistle. See the note on i. 3. *High* seems to have been substituted here for the proper meaning *heavenly*, simply on account of the difficulty. The older English versions of Wyclif, Tyndale, and Cranmer, following the Vulgate, *in celestibus*, have "in heavenly things;" the Geneva, "which are above," and the Rheims, "in the celestials." If the meaning of the phrase in the other texts determine its signification here, as seems reasonable to suppose, then it ought to be rendered, 'heavenly places.' And now the question arises, how is this predicated of wicked spiritual agencies?

world, against spiritual wickedness τοῦ σκότους τούτου, πρὸς τὰ πνευματικὰ τῆς πονηρίας ἐν

Conjecture, which has often been resorted to when the Gordian knot of a difficulty cannot be untied, has substituted *ὑπουρανίοις*, 'subcelestial,' for *ἐπουρανίοις*. Such a view is as ancient as the Syriac version, which translates "under heaven." But it is without evidence, without analogy, and without any inherent probability.—As in the other passages the word is equivalent to heavenly, so here it has been thus translated, and explained to mean the air, which the term heaven often denotes: See, as one instance, Matt. vi. 26. Thus 'the spiritual in the heavenly' is regarded as similar to "the prince of the power of the air" in ii. 2, and as intimating the atmospherical (or in some sense aerial) residence of Satanic powers. So Robinson in his Lexicon on the word, 2. Whatever may be thought of the meaning of "air" in the text just cited, with Eadie I "cannot conceive *τὰ ἐπουράνια* to be the seat of evil spirits," although "this view is maintained by" many and most distinguished names of ancient and modern times. For "none of the other places where the phrase occurs will warrant such an interpretation," and "the heavenly places are referred to by the Apostle as the scenes of divine blessing, of Christ's exaltation, of his people's elevation, and the region of unfallen and pure intelligences." They cannot therefore "be the seat or abode of impure fiends," and "there is no proof that *τὰ ἐπουράνια* means heaven in the sense of the air or atmosphere."

The phrase under consideration is employed to denote heaven as the scene of Christ's ultimate glorification, and also in general of Christian blessedness. In the latter meaning it is found in i. 3. In ii. 6, it comprehends the church regarded as the heavenly region which is pervaded by these blessings, and which, in its origin, nature, and tendency as "the kingdom of heaven," is connected with the celestial region of future bliss, which is its ultimate development, and to which its glorified head has already been advanced, as is expressed by the same phrase in i. 20. There is therefore a close connection between the church as the region of spiritual blessings now, and heaven as its ultimate seat hereafter; and consequently the same phrase may well be employed to denote both or either. In the text under examination it expresses the holy church as the scene of the hostile action of the Satanic forces. The spiritual appliances of wickedness exercise their polemic artifice and power in the church. This holy land they have invaded. This they have made the arena of the contest, and in the church must the Christian meet the foe, engage in the conflict, and gain the victory. We struggle not so much against human enemies in fallen sinful nature, as against spiritual instrumentalities and powers, who wage their unholy and rebellious warfare in the very church of God.

13 τοῖς ἐπουρανίοις. Διὰ τοῦτο ἀναλάβετε τὴν πανοπλίαν τοῦ θεοῦ, ἵνα δυνηθῆτε ἀντιστῆναι ἐν τῇ ἡμέρᾳ τῇ πονηρᾷ καὶ ἅπαντα κατεργασάμενοι στῆναι.
14 Στῆτε οὖν περιζωσάμενοι τὴν ὀσφὺν ὑμῶν ἐν ἀληθείᾳ, καὶ

in high *places*. Wherefore take 13 unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all to stand. Stand therefore, 14 having your loins girt about with

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13. "Therefore:" The exhortation which here commences, the language of which is taken from military life, presumes the formidable character of the foe to be encountered. "The evil day" is the time of attack and engagement, when the man either succumbs under or rises superior to the temptation. And although he may do the latter, and thus the day of conflict may in the end become to him, as Olshausen says, "a good, a successful day;" yet this does not militate against the statement just made, which regards the alarming and hazardous nature in itself of a season of temptation and spiritual attack. Compare Ps. xli. 1, "time of trouble," or, according to the literal translation in the margin, "day of evil;" and xlix. 5, "days of evil." See also Schoettgen in loc., who quotes from Rabbinical writers such phrases as "evil hour (or time,)—hard time." "Having done all, to stand:" This translation is preferable to that in the margin, "having overcome all." The latter is indeed maintained by many modern and some ancient interpreters. In the former class is Conybeare who translates: "Having overcome them all," adding the laconic note: "Κατεργασάμενοι, not '*done*.'" But the word is never thus used in the New Testament, its general meaning being simply, to work, to work effectively, to work out. Compare Phil. ii. 12, where it expresses the efforts which we are required to make in order to secure our salvation. The meaning most probably is, as Eadie states it: "Having done everything which the crisis demands in order to quell the foe." This implies both suitable preparation for the combat and correspondent effort in the engagement. It seems, therefore, hardly consistent to adopt the paraphrase which he introduces at the conclusion of his note: "That, having fully armed yourself with harness, word, and prayer, ye may be able to stand and fight." In the next verse the details of the military attire in which the Christian soldier is to stand, do not thus limit the meaning of κατεργασάμενοι in this. It comprehends both preparation for the combat and efficient conduct in regard to all the particulars of the occasion.

14. The armorial figures here employed are not to be regarded as exclusively appropriate to the particular virtues or character described thereby. The same language is elsewhere applied to designate other points. Thus in 1 Thess. v. 8, "faith and love" are called a breastplate; here "righteousness" is so described. And yet there is a beautiful and impres-

truth, and having on the breast- ἐνδυσάμενοι τὸν θώρακα τῆς

sive adaptation of the figure to the thing signified thereby. Indeed any one who is familiar with the writings of St. Paul would, of course, presume this to be the case. The erroneous extremes to be avoided by the interpreter are, too much minute particularity on the one hand, and too much vagueness, generalizing and insipidity of exposition on the other.—"With truth:" This implies a knowledge of Christian truth, but expresses also the property itself, truthfulness, which comprehends sincerity and a consciousness of rectitude. As a girdle supports and nerves the person, so this element of Christian character gives firmness of intention and constancy of action to its possessor. It girds his mind and braces its energies.—"Having on:" In other words, being 'clothed,' or, 'having clothed yourselves with,' like the preceding participle, 'being girded (as to) your loins,' or, 'having girded your loins.'

"The breastplate of righteousness:" The last word is exegetical of the preceding. Righteousness is the spiritual breastplate. What is here meant by righteousness? Eadie says: "We are inclined to understand it as the righteousness of God, or of faith, or as justification by the blood of the cross." This is vague language for a critical and exegetical Commentary, and it may be asked, what is the exact thought intended to be conveyed by these terms? From the phrase afterwards employed, "the free and perfect righteousness of their Redeemer which is upon them, (Rom. iii. 22,)" it may be presumed that by "the breastplate of righteousness" the author understands the active obedience of Christ, which, according to the theological system of many able divines and holy men, is imputed to the believer, and thus is considered as his own, and be treated as if he had personally performed it. With regard to my own opinion as to this doctrine, I refer the reader to the notes on Rom. iv. 2, 3, 6–8, pp. 60–64. Here the Apostle's language, whatever may be said of his thought, seems to be taken from Isa. xi. 5, lix. 17, with which it must be allowed to agree. There the righteousness spoken of is undoubtedly personal. And so must it be here, in order to correspond with the context. The girdle of truth is certainly the Christian man's knowledge or conviction of the truth, comprehending also his inward truthfulness and sincerity of character; the being shod with the preparation of the Gospel is something which belongs to the Christian as such internally and really; and so also faith, as a shield; salvation attained, as a helmet; and the word of God embraced, as a spiritual sword. As the girdle which nerves for action is the man's conscious integrity, so also the breastplate is his own righteousness, that is, religious character. This is the *triplex æs* which defends his holy breast and enables him to bear the brunt of repeated attacks. The imperfection of this righteousness, its inadequacy to bear the searching scrutiny of God's holy in-

15 δικαιοσύνης, καὶ ὑποδησάμενοι τοὺς πόδας ἐν ἑτοιμασίᾳ τοῦ 16 εὐαγγελίου τῆς εἰρήνης· ἐπὶ πᾶσιν ἀναλαβόντες τὸν θυρεὸν τῆς πίστεως, ἐν ᾧ δυνήσεσθε πάντα τὰ βέλη τοῦ πονηροῦ τὰ

plate of righteousness; and your 15 feet shod with the preparation of the gospel of peace: above all, 16 taking the shield of faith, wherewith ye shall be able to quench all

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vestigation, is freely admitted; and of this every truly Christian man is conscious. But it is sincere righteousness or religiousness, conscientious and habitual endeavor to do the will of God, which the Apostle here denotes by the word. And such a righteousness will always defend its possessor from the attacks of Satan and all other adversaries.

15. "Preparation of the Gospel of peace:" In other words, that prepared state of mind and character which the Gospel that proclaims peace affords. See Isa. lii. 7. This is expressed by a figure taken from the feet, which the soldier is to keep in a constant state of preparation for march or conflict. Compare Isa. v. 27, where the enemies' preparation for action is denoted in part by the words: "Nor shall the latchet of their shoes be broken." In other words, the feet shall be properly protected, and kept in such a condition as to fit them for immediate and active service. The Apostle cannot mean, 'preparation to proclaim the Gospel;' for this would not be expected of Christians in general to whom the context refers, and moreover, such a view loses sight of the figure of defensive armor which pervades the representation. Dr. Robinson, in his Lexicon under *ἑτοιμασία*, seems to adopt this view, for he renders the clause thus: "Having your feet shod with preparation (alacrity) for the Gospel." He refers to 2 Tim. ii. 21. But in Ephesians the preparation is connected with the simple genitive, whereas in the text referred to the language is: *εἰς πᾶν ἔργον ἀγαθὸν ἡτοιμασμένον*, "prepared unto (for) every good work." The form of the two places is dissimilar. It may be well to note that "feet" and "peace" often occur in close connection. See Luke i. 79, Rom. iii. 15, 17, and x. 15, from Isa. lii. 7.

16. "Above all:" Either 'especially,' or 'besides, in addition to all.' In this latter sense the same Greek phrase is used in Luke iii. 20, xvi. 26. —"The shield;" *τὸν θυρεόν*· This word, which in classical Greek means a stone used to stop up the entrance to a cave, and also a door, is applied to denote a large shield capable of covering almost the whole person. It is therefore most happily selected to express true and living faith, which protects its possessor from the attacks under which he would inevitably succumb, if destitute of such a defence.—"Fiery darts:" Some distinguished scholars have understood the word "fiery" here in the sense of 'poisonous,' producing wounds of a burning, feverish nature, like those in-

17 the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is

πεπυρωμένα σβέσαι. Καὶ τὴν 17 περικεφαλαίαν τοῦ σωτηρίου δέξασθε, καὶ τὴν μάχαιραν τοῦ

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flicted by the bite of such serpents as are called "fiery" in Num. xxi. 6.* But it is more probable that the spiritual appliances of the adversary are expressed under the figure of missiles of a combustible nature. Such warlike implements seem to have been employed in very ancient periods. It is probable that burning weapons are meant in the difficult passage of Isa. l. 11. There מְאַזְּרֵי זִיקוֹת, rendered in our version, "that compass yourselves about with sparks," would be better translated, 'that gird (or arm) yourselves with burning weapons;' and thus the same term in the masculine form is used in Prov. xxvi. 18, where it is rendered "firebrands." In Syriac also the word denotes both 'a weapon' and 'a thunderbolt.'

"Quench:" This word is figurative, suggested by the preceding clause "fiery darts." Olshausen thinks that it is used in reference to moist hides, with which certain shields are said to have been covered, in order to prevent the combustible weapons from setting fire to them. But it is not necessary to suppose that St. Paul represents the spiritual shield as containing in its structure a material or power to put out the fire of the burning missive. The figurative term "quench" merely expresses the idea of making inefficient, as a light or flame is when put out. Compare its use in reference to the Spirit in 1 Thess. v. 19. The shield renders harmless all the fiery darts of the enemy; so also does faith the efforts of Satan. "The just lives by faith," steady dependence on God through Christ; and this principle enables him to receive unhurt the most vehement attacks of his spiritual enemy.—"Of the wicked:" Τοῦ πονηροῦ· That is, the wicked one, "the evil one," as the devil is called, by way of bad distinction in 1 John ii. 13, 14, iii. 12, v. 18, 19, and probably also in the Gospel xvii. 15.

17. "The helmet of salvation:" In 1 Thess. v. 8, "the hope of salvation" is represented as "a helmet." This confirms the remark made in the commencement of the note on ver. 14. And yet the general ideas in the two passages are similar. "Salvation," here called "a helmet," is the state of deliverance from sin and death which the believer has already secured. Like the other words in this connection, it is subjective. The salvation is the believer's own. It has become in a certain scriptural sense, his own possession. In the words of St. John, either the Baptist or the Evangelist, "he *hath* everlasting life:" iii. 36. But as the ultimate and full enjoyment of this life is still looked forward to as an object of hope, it may well be represented in one place as now enjoyed, meaning imper-

* See Bochart's learned disquisition in his Hierozoicon, Pars Post., Lib. iii. Cap. xii., col. 425, Edit. Lugd. Bat. 1692.

πνεύματος, ὅ ἐστι ῥῆμα θεοῦ·
18 διὰ πάσης προσευχῆς καὶ δεή-
σεως προσευχόμενοι ἐν παντὶ
καιρῷ ἐν πνεύματι, καὶ εἰς αὐτὸ
τοῦτο ἀγρυπνοῦντες ἐν πάσῃ

the word of God: praying always 18
with all prayer and supplication in
the Spirit, and watching thereunto
with all perseverance and supplica-
tion for all saints; and for me, that 19

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fectly, and yet in another as still expected and hoped for in its fulness. The expression seems to be taken from Isa. lix. 17, where the original for "helmet of salvation," is translated in the Septuagint *περικεφαλαίαν σωτηρίου*.

Some have affirmed that the terms "Spirit" and "word" are equivalent, thus giving to the latter a meaning which it has been said also to have in v. 26, like "Spirit" in John iii. 5, 6. See the note on the former text. It has also been understood by some as if it were an adjective, 'spiritual;' by others, of the soul, the human spirit; and by others again, as the genitive of apposition, and therefore identical with the sword itself. But all such expositions either weaken or obscure the meaning. In favor of the last view the analogous expressions which occur in the context are appealed to. The breastplate is righteousness itself; the shield is faith; the helmet is salvation. Therefore it is argued the sword is the Spirit. But there is an evident difference between this case and the previous ones. The former are not susceptible of any other clear and good exposition; the last is explained by the author himself, who identifies the sword, not with the Spirit, but with "the word of God." Instead of the feminine article which would agree with *μάχαιρα*, the neuter is employed, by the principle of attraction. It takes the gender of the subsequent noun which is its explanation. Thus, in Gal. iii. 16, the neuter *σπέρματι* is followed by the masculine relative *ὅς*, because it is explained by *Χριστός*.

"By the word of God," Eadie "understands the Holy Scriptures, the Bible." But this would limit the meaning to the Old Testament, which is quite improbable. No doubt it expresses the whole body of revealed truth now contained in the Scriptures of the Old and New Testaments, but which, when St. Paul wrote, was conveyed in part by oral divine instructions which had previously been communicated by the Spirit to inspired men. Thus it comprehends the whole system of the Gospel, as expressed in 1 Pet. i. 25; "This is the word which by the Gospel is preached unto you." "The word of God" thus understood may well be denominated "the Sword of the Spirit," because of its divine origin and nature. The promise of inspiration was given by Christ to his Apostles, (see John xvi. 13, 14,) and the piercing, effective and internal character of the communications is represented under the same figure of a sharp sword in various places. See the note on Heb. iv. 12.

18–20. Comp. Col. iv. 2–4. Some expositors understand the Apostle

utterance may be given unto me, that I may open my mouth, boldly to make known the mystery of the	προσκαρτερήσει καὶ δεήσει περὶ πάντων τῶν ἁγίων, καὶ ὑπὲρ 19 ἐμοῦ, ἵνα μοι δοθῇ λόγος ἐν

to represent prayer as another weapon, employing however proper and not figurative language. So De Wette, who argues from the connection, as it appears in Rom. xv. 30 and Col. iv. 12, between striving and praying. But this expresses nothing more than the idea of earnestness in prayer. Others think that St. Paul now loses sight of the idea of spiritual armory, and urges prayer as what should at all times accompany the use of the defences and weapons before mentioned. And this seems altogether probable. There is certainly no reason to limit, with Olshausen, the direction respecting prayer to the manner in which the sword of the Spirit is to be handled.—Προσευχή denotes prayer, divine worship, in general; δέησις request, supplication.—Πάσης relates to the various occasions of Christian prayer, namely, private, family, social, public, and also the several kinds of prayer which at different times may become necessary or expedient, such as mental, oral, suggested by the occasion, pre-composed, &c.

"Always:" Literally, on every occasion; that is, constantly, habitually.—Ἐν πνεύματι· This phrase cannot here mean 'in the mind,' in contradistinction to oral prolixity or repetition. It expresses the true believer's union with the Holy Spirit, by whom his earnest prayers are prompted. Comp. Jude, ver. 20, and Rom. viii. 26. See also the use of ἐν πνεύματι in Eph. ii. 22.—"Watching thereunto:" Literally, 'in reference to this very thing;' that is, the praying as just stated, in order to do which Christians are constantly to watch, be on their guard against what might interfere with this duty.—"Perseverance and supplication:" In other words, supplicatory or prayerful perseverance.—"All saints:" Rather, preserving the force of the article, 'all the saints;' meaning, the whole body of true Christians, wherever dispersed.

Most interpreters suppose that no especial reason can be assigned for the change of the preposition περί into ὑπέρ in ver. 19, and that it was probably made merely for the sake of variety. Thus in Rom. iii. 30, ἐκ and διά apparently convey precisely the same thought. Eadie maintains that ὑπέρ is employed to denote directness, "emphasis and specialty of request." But his remarks appear to be trifling. The Ephesians "could not know much *about* all saints, and they were to pray *about* them. All saints were to be ideally *encircled* with their supplications; and this shade of the idea is plainly intended in the passages which describe our Lord's prayers: Luke xxii. 32, John xvi. 2,* xvii. 9, 20. The prayer for the Apostle was more direct and personal, and ὑπέρ is employed, while the blessing to be prayed for is also clearly specified." It is very extraordinary indeed that

* This reference is a mistake.

ἀνοίξει τοῦ στόματός μου, ἐν παῤῥησίᾳ γνωρίσαι τὸ μυστήριον 20 *τοῦ εὐαγγελίου, ὑπὲρ οὗ πρεσβεύω ἐν ἁλύσει, ἵνα ἐν αὐτῷ παῤῥησιάσωμαι, ὡς δεῖ με λαλῆσαι.*

gospel, for which I am an ambassa- 20 dor in bonds; that therein I may speak boldly, as I ought to speak.

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our Lord's language, "I have prayed for thee—I pray for them," where *περί* is used, should be supposed to be less "direct and personal" than St. Paul's request to his converts to pray for him, because the preposition *ὑπέρ* is employed. And it is directly in opposition to such a supposition that where the Apostle speaks of the Colossians praying for *him*, he employs the preposition *περί*. See iv. 3.

Λόγος· Speech, discourse: It implies opportunity and expresses ability to proclaim the Gospel. It is not necessary to limit the meaning to "utterance," as in our translation; it may well comprehend also the matter to be announced. Even an Apostle may desire to have his knowledge of "the mysteries of the kingdom of heaven" increased, so that his divine instruction may be more and more complete: Comp. iv. 13.

"That I may open my mouth boldly:" This version follows Tyndale, Cranmer, and the Geneva translation. Beza also agrees; ut aperiam os meum. But the literal rendering is, 'in the opening of my mouth.' The first point to be here noted relates to the connection of this clause. It may be joined with what precedes, thus: 'That discourse may be given to me at the opening,' &c.; that is, when suitable opportunities are afforded to proclaim the Gospel. Or, the connection may be with the next clause, and the meaning stated thus: 'That discourse (opportunity and ability implied,) may be given to me in the fact of my mouth being opened by God's Spirit, that I may be enabled to unfold and proclaim the Gospel.' This latter view is preferable. The expression of opening the mouth is used to introduce in a marked and emphatic manner some most important discourse, as in Matt. v. 2; also, when some open, public, and confident declaration, full of interest and feeling, is intended, as in Prov. xxxi. 8, 9, and 2 Cor. vi. 11. Capability, confidence, and courage are all in this passage of Ephesians comprehended, and these are attributed to divine influence. Compare such places as Ps. li. 15, and Matt. x. 19, 20. The ability to speak in this way is plainly regarded by the Apostle as a gift of God.—Another point to be noted is the connection of "boldly," *ἐν παῤῥησίᾳ*. It may be joined to the preceding clause; and this is done, according to the punctuation of the authorised translation, and generally of the English versions which preceded it. That of Wiclif, however, runs thus: "With trist (that is, courage,) to make knowun," &c. This latter construction is the more generally preferred: 'boldly to make known.' And it is worthy of consideration, that it agrees with the uniform usage of *παῤῥησία* in the New

21 But that ye also may know my affairs, *and* how I do, Tychicus, a beloved brother and faithful minister in the Lord, shall make known 22 to you all things: Whom I have sent unto you for the same purpose, that ye might know our affairs, and *that* he might comfort your hearts.	*Ἵνα δὲ εἰδῆτε καὶ ὑμεῖς τὰ* 21 *κατ' ἐμέ, τί πράσσω, πάντα ὑμῖν γνωρίσει Τυχικὸς ὁ ἀγαπητὸς ἀδελφὸς καὶ πιστὸς διάκονος ἐν κυρίῳ, ὃν ἔπεμψα πρὸς ὑμᾶς* 22 *εἰς αὐτὸ τοῦτο, ἵνα γνῶτε τὰ περὶ ἡμῶν καὶ παρακαλέσῃ τὰς καρδίας ὑμῶν.*

Testament, when associated with a verb, which in every such case it qualifies. In the following texts it is so used along with a preposition, as here: John vii. 4, Acts ii. 29, iv. 29, 31, xxviii. 31, Phil. i. 20, Col. ii. 15, and Heb. iv. 16.

"For which:" Eadie says: "The antecedent to *οὗ* is not barely *εὐαγγελίου*, the Gospel, but the preceding clause. It was not because of the Gospel, but because of making known the Gospel, that he was imprisoned." But the main point of his statement lies in the word *πρεσβεύω*, I act as an ambassador. His imprisoned condition is only an adjunct. In Col. iv. 3, his being bound on account of preaching is the direct thought. Although the singular *ἁλύσει* is employed here and in Acts xxviii. 20, and 2 Tim. i. 16, yet there is no necessity to suppose a reference to the Roman usage of sometimes fastening the prisoner to his guard with a single chain The word probably expresses by a figure the idea of confinement. *Ἐν αὐτῷ·* In or in relation to it, the Gospel. *Ἐν* seems to be here used in the sense of *εἰς*.

The second *ἵνα* does not introduce a mere repetition of what follows the first, and yet it is connected with and dependent on it, and in a measure the same general thought. The purport of the whole prayer which the Apostle desires his Christian friends to offer for him is, that he may be endued with knowledge and ability, by divinely opened mouth to preach the Gospel fully and in accordance with its nature, that Gospel on account of which he is an ambassador though in durance; that in reference to it he may speak with such freedom, boldness, and propriety as his duty demands.

21, 22. Comp. Col. iv. 7, 8. *Τὰ κατ' ἐμέ·* "My affairs:" literally, the things concerning me; like *τὰ περὶ ἡμῶν*, in ver. 22. Comp. Phil. i. 12; also Acts xxiv. 22, xxv. 14. *Τί πράσσω·* Either what or how I do. The latter is preferable, as St. Paul's confinement makes it very improbable that inquiries would be made respecting his active employment, whereas it would be most natural that, in such circumstances, his friends should be solicitous about his health and condition. Thus also the verb is used with *εὖ* in Acts xv. 29, and 2 Macc. ix. 19, and by classical writers.—Tychicus was an Asiatic, that is, most probably, of that region of country which is called "Pro-consular Asia, comprehending the western provinces of" Asia Minor, namely, "Mysia, Lydia, Caria, and part of Phrygia."*

* Robinson.

23 Εἰρήνη τοῖς ἀδελφοῖς καὶ ἀγάπη μετὰ πίστεως ἀπὸ θεοῦ πατρὸς καὶ κυρίου Ἰησοῦ Χριστοῦ. 24 Ἡ χάρις μετὰ πάντων τῶν ἀγαπώντων τὸν κύριον ἡμῶν Ἰησοῦν Χριστὸν ἐν ἀφθαρσίᾳ· ἀμήν.

Πρὸς Ἐφεσίους ἐγράφη ἀπὸ Ῥώμης διὰ Τυχικοῦ

23 Peace *be* to the brethren, and love with faith, from God the Father, and the Lord Jesus Christ. 24 Grace *be* with all them that love our Lord Jesus Christ in sincerity. Amen.

Written from Rome unto the Ephesians by Tychicus.

The word Asia appears to be often used in this limited meaning in the New Testament. Tychicus was for some time a companion of St. Paul. See Acts xx. 4. In Col. iv. 7, 8, and 2 Tim. iv. 12, the Apostle speaks of having sent him to Colosse and Ephesus; and in Tit. iii. 12, of his intention to send him or Artemas to Crete.

23. Olshausen speaks of the arrangement of the words in the first part of the salutation as "strange, since the faith is the basis of the Christian state of mind, one expects the inverted order, faith, love and peace." But the collocation is quite simple and easy, inasmuch as peace and love naturally accompany faith, and therefore are here placed "with" it, the existence and influence of which are presumed.

24. "In sincerity:" ἐν ἀφθαρσίᾳ· Commentators differ very much both respecting the construction and meaning of this phrase. Some have attempted to connect it with the word "grace" at the commencement of the verse. But this is wholly inadmissible.—The supposition of Olshausen, that it "is to be considered as an abbreviation for the complete formula, ἵνα ζωὴν ἔχωσιν ἐν ἀφθαρσίᾳ," is destitute of any exegetical foundation.—It is harsh to associate the phrase with Jesus Christ, and to explain it of his incorruptible and glorified condition.—The most natural construction is that which regards it as qualifying the clause, "all who love." Our authorised translation, in common with several high authorities, renders it "in sincerity;" and to the same purpose Cranmer has, "unfaynedly." Tyndale employs the word "puerness." The other old English versions of Wiclif, the Geneva and Rheims, and also the marginal translation of the authorised, give the meaning of "incorruption, immortalitie." This is most probably the true signification: "Grace," divine favor, "be with all them that love our Lord Jesus Christ" with a pure and holy and supreme love, a love which contains in its nature and character incorruptness and perpetuity.

The subscription, which varies somewhat in different manuscripts, is in its statement correct, although not a portion of the original letter. In general, the subscriptions which are appended to St. Paul's Epistles, are probably not older than the fourth century.

QUESTIONS

ON THE PRECEDING EXPOSITION.

The reader is requested to observe that the page is noted immediately after the questions founded on it.

INTRODUCTION.

Where is St. Paul's first visit to Ephesus recorded?—Did he then remain there any considerable time?—Where have we an account of his second visit?—How long did he then remain?—Did Christianity spread among the Ephesians?—State some of the points of discussion of which the Epistle has been made the subject: xi.—Was the inscription omitted in any copies?—What is said or implied in certain ancient authorities respecting this point? xii., xiii.—Give the evidence on both sides of the question, whether the Epistle was addressed to or intended for the Ephesians: xiv., xv.—Even if it were addressed to them, may it not have been a circular, intended also for other churches of the same vicinity? xv.—Can it have been the same which is mentioned in Col. iv. 16? xvi.—Is there a marked similarity between the Epistles to the Ephesians and Colossians?—How may this similarity be accounted for? xvii.—State the theory of De Wette?—What may be objected to it? xvii., xviii.—When and where was the Epistle written? xviii.

Section I. Chapter I. 1–14.

State the leading points in this section: 1, 2.—What is the meaning of saints and faithful?—Of what is verse 3 the commencement? 9.—What is the best translation of the first clause?—The meaning of heavenly? 10, 11. —What does the phrase "in Christ" express?—To whom does the pronoun "us" relate? 11.—State the object of the divine choice; the probable connection of "in love:" 12, 13.—Explain the meaning of "redemption"

in verse 7; and also elsewhere.—What do such expressions as "through his blood" imply? 14.—What is the usual meaning of the word "mystery" in Scripture?—Of "dispensation?" 15, 16.—State the leading views of the phrases, "fulness of times, gather together in one, things in heaven and earth:" 16–20.—Explain the meaning of "obtained an inheritance," in verse 11, and of God's predetermined purpose: 21, 22.—Is any distinction to be made between the Christian converts mentioned in verses 12, 13? 22, 23.—What is meant by "sealed?—Spirit of promise? earnest?" 24, 25.—Explain the phrase "purchased possession," and what is intended by its "redemption:" 26, 27.

Section II. Chapter I. 15—II. 10.

What are the general contents of this section? 2, 3.—Is the language of verse 15 inconsistent with the opinion that the Epistle was addressed to the Ephesians? 28.—Explain and illustrate the words, "Spirit of wisdom and revelation in the knowledge of him:" 29.—What is the most probable connection of "according to," in verse 19? 31, 32.—What do the verses which immediately follow the 20th contain? 33.—What beings are intended in verse 21? 34.—Where is the quotation in verse 22 to be found?—Explain its application: 35.—What do the words "over all" comprehend?—Does the church consist partly of angels? 36.—Show the propriety of the words "his body" as applied to the church: 36, 37.—State the two leading senses in which the term "fulness" is thought to be used of the church: 37–39.—To whom does the last clause of verse 23 relate? and what is meant by filling all in all?—How is the pronoun "you" in ii. 1 governed? 40–42.—Explain the figurative terms "dead, walked:" 43, 44.—What is intended by "the course of this world," and "the prince of the power of the air?" 44–46.—In verse 3 what is the meaning of "conversation, flesh, nature, children of wrath?" 48–50.—How does the representation in vs. 4–6 stand in relation to what precedes?—What is meant by the Christian's death, life, resurrection and advancement, of which the Apostle speaks? 50, 51.—Explain the phrase, "hath made us sit together in heavenly places in Christ Jesus:" 51; the meaning of "the age to come:" 52, 53. —To what do the words "and that" in verse 8 refer? 54.—Explain the words "workmanship, created:" 54, 55.—State and defend the proper translation of what is rendered "hath before ordained:" 55, 56.

Section III. Chapter II. 11–22.

What are the leading topics of this section? 3, 4.—Show its connection with what precedes:—What is meant by "in the flesh?" 57.—What is the import of the phrase, "made with hands?" 58.—Give the more accurate translation of the word rendered "being aliens:" 59.—Why is the

plural "covenants" employed?" 60.—State the scriptural meaning of "far off, made nigh:" 61, 62.—How is Christ said to be "our peace?" 62. —What is meant by making "both one," and having "broken down the middle wall of partition?" 63.—To what does the Apostle apply the term "enmity?" 64.—What does he describe as "the law of commandments in ordinances?" 65, 66.—How was this occasion of enmity destroyed? 67. —What is meant by "the twain," and how are they made "one new man?" 67, 68.—What is the scriptural idea of reconciliation in relation to God and man? 69, 70.—Explain the sense of "came and preached;" also, the probable bearing of the word "access:" 70–72.—Explain the figurative terms by which the Christian condition is expressed: 73.—State the probable origin of the figure in verse 20.—Explain the word "prophets:" 74.—State the three leading views of the expression, "foundation of the Apostles and prophets:" 75–80.—How does the Apostle here use the phrase corner-stone? 80, 81.—What does he mean by "all the building?" 81, 82. —In this connection, how does the Scripture use the phrase "temple of God?" 83.

Section IV. Chapter III.

In the first part of this chapter, to what does the Apostle refer?—And in the remainder for what does he pray? 5.—Is the first verse a perfect sentence; and, if not, with what is it connected? 84, 85.—In verse 2, does the expression, "if ye have heard," imply that those whom he addresses may have been ignorant of his ministerial commission? 86.—What is the mystery of which he speaks in verse 3? 87–89.—Was it utterly unknown before? 88.—Was St. Paul's Apostolic commission exclusively to Gentiles? 90.—From what period had the mystery here spoken of been hid? 91.—To whom is God's wisdom here said to be made known by the church? 93.—What is this purpose of God?—Is it said to be eternal? 94, 95.—What is the proper translation and meaning of the word here rendered "purposed?" 95.—Explain the phrase, "faith of him:" 96.—Is the translation, "I desire that ye faint not," the correct one? 96, 97.—Illustrate the phrase "bow my knees:"—Does the relative "whom" in verse 15 refer to the Father or Christ? 98.—Which is the better translation, "the whole family," or, 'every family?'—Explain the text: 99, 100.—What is meant by "the inner man?" by Christ's dwelling in the heart? 100–102.—What is the probable connection of the particle "that," in verse 18? 103.—To what do the terms "breadth, length, depth, and height" relate? 104.—Explain the clause which is translated, "filled with all the fulness of God:" 105–107.

Section V. Chapter IV. 1–16.

To what does the Apostle exhort in this section? and what motives does he present? 6.—Explain the meaning of "vocation, unity of Spirit, measure of the gift of Christ:" 108–111.—Where is the quotation in verse 8 to be found?—What does the 68th Psalm celebrate?—How is the passage here quoted?—Explain what is meant by leading captivity captive.—Why does the Apostle change the Psalmist's language from "received" to "gave?" 112–117.—State the two leading interpretations of the words, "the lower parts of the earth:" 118–121.—According to either view, what general idea is involved in the statement? 121, 122.—What does the phrase, "far above all heavens" express? also, "that he might fill all things?" 122.—In verse 11 are the ministerial orders of the Christian church designated? 123.—State the meaning of the terms there used: 124, 125.—Also, of the words employed in verse 12? and give the two meanings of which the first and second clauses are susceptible: 126–128.—To whom does the word "all" refer, in verse 13?—State the most probable translation of the clauses which immediately follow: 128, 129.—What does the word "perfect" express?—Also the phrase, "measure of the stature of the fulness of Christ?" 130, 131.—Does St. Paul speak of a condition of the church here or hereafter? 131.—Give the general thought of verse 14 in contradistinction to what precedes: 131, 132.—Does the translation, "speaking the truth," fully express the Apostle's thought? 132.—What is the meaning of growing to and increasing from Christ? 133.—What ideas are conveyed by the participles in verse 16; and what is the most probable construction of its various parts? 134.—Why is the noun "body" used a second time? 135.

Section VI. Chapter IV. 17—VI. 29.

To what does the Apostle here urge converts?—How may the whole section be subdivided? 7.—What is meant by the phrase, "the life of God?"—Explain the clauses which immediately follow it: 136.—Is the word here rendered "greediness," and elsewhere "covetousness," to be limited to an eager desire of gain?—How is the word "Christ" to be understood in verse 20? 137, 138.—Explain the phrases, "truth in Jesus, put off, put on, former conversation, old man, new man, lusts of deceit, holiness of truth:" 139–141.—What do the 24th verse and the parallel place in Col. iii. 10 show the Apostle to have in mind? 141.—Does verse 26 contain a quotation?—And does St. Paul's thus citing a passage determine its meaning?—Explain the latter half of this verse; and also the next: 142, 143.—What is the meaning of the words translated, "to the use of edifying?" 144.—Illustrate the expressions, "grieve not the Holy Spirit,"

and "sealed unto the day of redemption:" 145.—What are interdicted and inculcated in verses 31, 32?—Show the close connection between these verses and the first and second of the next chapter.—What doctrine is expressed by the words "offering and sacrifice?" 146.—Show the true connection of the clause, "to God."—What is meant by "a savor of sweet smell?" 147, 148.—Explain the phrase "kingdom of Christ and of God:" 149.—What do the terms "darkness and light" express?—In verse 9 which reading is preferable, Spirit or light? 150.—State the two leading views of verse 13: 151–153.—In verse 14, is it the Old Testament to which the Apostle refers? 154, 155.—What is meant by "redeeming the time?" 156.—In verse 17, does "the Lord" refer to God or Christ? 157.—What is the more accurate translation of the expression which is rendered, "be filled with the Spirit?" 158, 159.—Explain the musical terms employed in verse 19: 159, 160.—Give the meaning of the phrase, "in the name:" 160, 161.—What is the true reading of the last word of verse 21? 161.—State the degree to which the comparison of the husband to Christ may be carried: 162.—Give the more accurate translation of verse 26: 163.—What is the import of the expression, "sanctify it?"—State the two modes of punctuation of which the verse is susceptible.—To what does "the washing of water" relate? 164.—Explain what is meant here by "the word:" 165.—Show the scriptural connection of the two; also, the New Testament view of Christian baptism: 166, 167.—What is implied in the word "present," in verse 27? 167.—Is it the future condition of the church which is here expressed? 168.—What is the connection of the particle "so" in verse 28? 169.—What does the 30th verse express? 170.—Illustrate by similar language in the Old Testament.—Is the nourishing and cherishing the church of which the Apostle speaks to be limited to the communication made in the Lord's Supper?—To what do the words here quoted from the Old Testament refer?—What does the marriage union symbolize? 171, 172.—State the import of the word "mystery," in verse 32.—On what ground do the Romanists attempt to defend from this text the sacramental character of marriage?—How do the Latin fathers employ the word *sacramentum?* 173, 174.—In vi. 1, explain the meaning of the phrase "in the Lord."—Why is the fifth commandment said to be "the first with promise?" 176, 177.—"Fathers:" Is this translation correct? 177.—In verse 12, what is meant by "flesh and blood?"—Does the Apostle intend to exclude human beings from the category of those enemies against whom the Christian has to contend? 180.—Who are meant by the other foes here introduced?—Explain the clause, "spiritual wickedness in high *places:*" 181, 182.—What is the meaning of "the evil day?"—Explain and defend the translation "to stand:" 182.—How are the armorial figures here employed to be regarded?—Explain the meaning of truth as a girdle, righteousness as a breastplate, the Gospel's peaceful prepara-

tion for Christian service, faith as a shield, salvation as a helmet, and the revealed word of God as a sword: 183–187.—What is meant by "praying in the Spirit?" 188.—In verse 19, is "boldly" most properly connected with the preceding or subsequent clause? 188–190.—Explain the meaning of the word translated "sincerity."—What may be remarked of the subscription to this Epistle?—Also of the subscriptions in general?

THE END.

WORKS

BY

SAMUEL H. TURNER, D.D.

Biographical Notices

OF SOME OF THE MOST DISTINGUISHED JEWISH RABBIES, AND Translations of portions of their Commentaries, and other works, with illustrative Introductions and Notes.

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The Epistle to the Romans. (Uniform with the above.)

"We are soon to have another volume of interpretation by Dr. Turner, in the shape of a Commentary upon the Epistle to the Romans. The subject matter of this Epistle, the whole contents and form of it, have secured for it the first place in the New Testament epistles. It is often called an epitome of the Gospel—a great storehouse of religious doctrines, an inexhaustible fountain of Christian truth. Every believing age must prize it, because it is so replete with instruction on these two topics—sin and redemption—of which all history is but an illustration. As long as sin is felt to be sin, as long as redemption is believed and sought for—even the full, free forgiveness of sins by and through our Lord Jesus Christ, so long will this Epistle be the subject of careful study.

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"We are glad to perceive that Dr. Turner is in the course of publishing commentaries on the Scriptures,—a work for which he is well fitted, not only by his accuracy as a scholar, and the extent and variety of his learning, but by those characteristics of sound judgment and just discrimination, which always mark the sensible and judicious critic."—*Protestant Churchman.*

"On a previous occasion we embraced the opportunity of speaking in high terms of praise of Dr. Turner's critical and exegetical commentary on the Epistle to the Hebrews. We are happy to have it in our power to reiterate the commendation which that learned work deservedly received in the Literary World; and beg to do so in announcing the issue of the valuable volume now before us. In justice to ourselves, as well as to the author, we ought to state explicitly, that we have given this volume a careful examination; and though we do not pretend to have studied every page and paragraph, we claim, nevertheless, to have given it such close attention as may entitle us to speak the more confidently of its merits. Dr. Turner is a thoroughly honest and candid interpreter. Himself fully possessed with a love of truth, and an earnest desire to understand the word of God in its true sense and force, he strives conscientiously to give such

necessary help to the seeker after truth, as that he may, by God's blessing, not fail of knowing what is the mind of the Spirit. The "things hard to be understood" in St. Paul's writings, are not conveniently passed over, as is the case in many professed commentaries: but the author makes a diligent effort, comparing spiritual things with spiritual, illustrating one portion of Scripture by another, and carefully analysing the language and scope of the passage, to see if a fair and reasonable interpretation cannot be attained and substantiated. On the deep points involved in the Calvinistic question, he manifests a fine spirit of criticism, which may be commended to all, whether supporters or opponents of that well-known system of theology. Equally, too, on other questions in which there is considerable difference of views in the Episcopal Church, as well as in other Churches, Dr. T. expresses himself with candour and straightforwardness. If it be too much to expect that everything in his present work will meet with approbation from critics and scholars generally, it is certainly not unreasonable to believe, as we do confidently, that the clergy, and private Christians also, will derive very great benefit from a faithful study of this great Epistle with the help afforded by Dr. Turner's analysis and commentary."—*Literary World.*

"The general plan of this work is the same with that of the volume on the Hebrews. In both these, as well as in the author's earlier work on Genesis, a careful analysis precedes the commentary. The labour and thought bestowed on this analysis must seek their fruit not so much in any benefit to those who consult the commentary occasionally, as in the invaluable aid they afford to the systematic student of the whole book. The volume is characterized by that candour, fairness, and love of truth, which those who have known the author so much revere in his own character. The earnest and thoughtful student will regard this commentary as a valuable accession to theological literature, and, after studying the Epistle with this work, will probably find many of its difficulties so completely removed, that he will be disposed to wonder why they should have occasioned men so much perplexity."—*Church Register.*

"The marked characteristic of this work consists in its happy union of judicious criticism with profound learning. Every page exhibits, but without redundancy, intimacy with the investigations of others in connection with observations indicative of perfect familiarity with the subject, original examination, and mature reflection. With all his other qualifications, Dr. Turner possesses those prime elements of the sound critic, perspicuity and good sense. We particularize, as a specimen of perspicuous reasoning, the comments on viii. 28–30. We earnestly commend the work to the attention of all who desire to attain a thorough knowledge of the Scriptures; and in this class we should rejoice to include laymen as well as clergy."—*Protestant Churchman.*

"Most commentators criticize St. Paul's Epistle, not as a letter addressed and adapted to the then current needs of those to whom they were inscribed, but as general treatises on dogmatic theology, designed for universal edification. That this latter purpose entered into the divine counsels, we have no doubt; but it is most surely evolved, when we first seek to understand each Epistle in its temporary and personal bearings, and then deduce by a process of generalization the great underlying principles which apply always and everywhere. Now in this regard Dr. Turner does not fully satisfy us. He forgets the unquestionably post-Pauline origin of some of the questions and controversies now rife, and occasionally interprets a text as if Paul had written for Anglo-Saxons of the nineteenth century, not for Romans, or Romanized Jews of the first. We regret also that he did not accompany his commentary by a new translation. But with only these abatements, we are prepared to pronounce this work inferior in merit to no Pauline Commentary with which we are conversant. It contains what the critical scholar most of all needs—a complete discussion of every mooted question as to the meaning of words and the interpretation of sentences. There is throughout an unostentatious affluence of sound first-hand learning.

"The author shows, incidentally, his acumen as an interpreter of the Hebrew Scriptures, and his familiarity with Jewish opinions and Rabbinical lore. In fine, he comes armed at all points to the discussion of every point. In comparing this work with those of Olshausen and Tholuck on the same Epistle, we hesitate not to say, that his criticism is more profound and thorough, his grasp of subjects in dispute more comprehensive, and his subjection to preconceived theories much less constraining and embarrassing than theirs. While we dissent from some of his conclusions, we want no more luminous guidance to our own than we could derive from him. We might speak with similar praise of his works on Genesis and on the Epistle to the Hebrews. We are the more earnest to record our high estimate of Dr. Turner's erudition and ability, in part, because he utterly lacks the art of book-making, nor is there one of his books which, on the bookseller's counter, would attract even a scholar's eye; and, in part, because little pains seem to have been taken to extend the knowledge of his writings beyond his own portion of the church, while really sound and valuable works in his department are too rare, not only in America, but in our mother tongue, to make it fitting that such as we have should fail of the widest possible currency."—*North American Review, July,* 1854.